The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 26.—WHOLE NUMBER 962

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, AUGUST 25, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M
In Church of The Annunciation . . 6 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 8 "
In Grace Church Brooklyn Heights,. 6 " and 6 "

Calendar for August.

26. Twelfth Sunday after Trinity.

September.

2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19. Ember Day.
21. St. Matthew the Apostle. Ember Day.
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

Poetry.

For the Churchman.

St. Bartholomew.

The hours of life which most we deem secluded
From every prying eye,
Are open to the light, and all denuded,
For God Himself is nigh.
There is no solitude guarded and enclosed
By midnight or by day,
For there are watchers, who never have reposed,
Beholding us alway.
The screens material which we frame around us,
And vainly deem secure,
Possess no power from that high world to bound us
Where ruleth the All-Pure.
Even the fleshly ramparts which imprison,
A few brief hours, the soul,
Are pierced like darkness, when the sun uprisen
Bids midnight onward roll.
Aye, all the thoughts intangible that hover
A moment in the mind,
Like scrolls unfolding open and discover
Secrets to them consigned.
Nathanael stands beneath the fig tree musing,
Spotless and void of guile,
The path of rectitude and goodness choosing,
Christ reads his soul meanwhile.

As sunbeams on pellucid water streaming,
Dart fathoms down, and rest
Where beauteous sea-flowers constantly are gleaming,
And coral's sculptur'd crest;
Thus through the pure soul of the Israelite
The eyes Divine have passed,
And paused, in their career of heavenly light,
On loveliness at last.
Oh! 'tis but little worth to gain the fleeting
Good will of human kind,
Unless the soul can thus endure a meeting
With the Eternal Mind.
For soon this earthly house and tabernacle,
Transient and built of clay,
Shall fade as dreams do, and each sensual shackle
Fall from the soul away.
And we shall meet in full and dread communion
That Spirit who hath read
The soul's arcana since its primal union
With the poor dust that's dead.
Ah, who shall then stand by the pure Nathanael,
And dreadless meet the eye,
Of the once crucified, enthroned Emmanuel,
And yet the hour is nigh.

Waddington. J. H. H.

Selected Matter.

Extract from a Charge, to the Clergy of the DIOCESE OF PENNSYLVANIA.

BY THE RIGHT REV. ALONZO POTTER, D. D., LL. D., BISHOP OF THE DIOCESE.

III. But we are not only ministers of religion; we are *ministers of the* RELIGION OF CHRIST. Ours is not a religion of types and prophecies like that of Israel; nor is it an engine of state like that of ancient Rome; nor is it tributary to a refined but voluptuous taste like that of ancient Greece. It is neither encumbered and made oppressive through ceremonies, like the law of ordinances; nor is it destitute of all positive institutions and precepts, like the religion of nature. It reveals to us the *Word made flesh*, and in thus bridging over the mighty void between the human and the Divine, it lays the axe to the root of Deism with its doctrine of fate, and to that of Pantheism with its notions of Divine Impersonality. It solves the awful question which, for four thousand years, had pressed on the minds of all reflecting men, and which had often wrung misgivings and anxious forebodings even from the unreflecting, "wherewith shall man the sinner come before God the Just?" In the great expiation which it offers to us, there is peace for the true penitent; and in the ministrations of the Comforter with his gifts of wisdom and understanding, of counsel and ghostly strength, there is abounding succor for all that would live soberly, righteously and godly. In Him who is the High Priest of our sanctuary—the Author and Finisher of our faith, we have the only faultless specimen of human wisdom and goodness that the world has seen, while in the evangelic records this model of a perfect and now glorified humanity is ever kept before us. And then, in its word read and preached, and in its ordinances duly given and received, Christianity has definite and simple channels, through which its divine and regenerating influences can flow down on the human soul—quickening the dead spirit into life, enlightening the eye of faith, warming the heart of devotion, deepening and hallowing the sigh of penitence, kindling the flame of love towards all mankind, and pouring a soothing and strengthening cordial into every fainting heart. Ours is not a religion that has its esoteric and its exoteric system. It has no gross conceptions and imposing pomp to catch the vulgar; it has no decent skepticism to conciliate the proud and self-styled wise. With inflexible constancy, it proclaims to all the same faith, and the same obedience; and yet with a wondrous adaptive and plastic power, it can adjust itself to every state and condition of human life. It has, too, an all-comprehending, reconciling spirit, through which it harmonizes the most opposite and seemingly incongruous principles of man's nature, affording food both for reason and for imagination—for conscience and for the affections, conciliating the love of man with the love of God, and making both consistent with the love of ourselves. Finally, it has a zeal for God's honor, and for the redemption of mankind, that makes it aggressive towards every form of error, sin and suffering, and that can never rest till the triumphs of righteousness and peace have overspread the globe. And when it goes forth to achieve this moral conquest, how does it eschew all the weapons employed by the religions and the governments of man's device, applying no constraint but TRUTH, offering no attraction but LOVE.

Is this Christianity, brethren? and what then is their duty, who are its Ambassadors and Ministers? It is plain. Their duty is to render their preaching and their practice definitively *Christian*. It is to remember, always and everywhere, that the dispensation they proclaim is a *remedial* dispensation, that their grand work is first to bring men to a proper sense of their sins, and then to bind up, with balm from Calvary, the wounds that have been opened at the foot of Sinai. In enforcing duty, too, their appeals are to be drawn from the cross—from Christ's constraining love, as at once the source and the centre of the Christian's inner and outer life. And ever in their own lives should they recommend the meek, the condescending, the gentle, the forgiving, yet the uncompromising spirit of their Master. The religion they preach is *a religion that teaches by example*. It is a religion for sinners. It is a religion for the tempted and the weak. It is a religion for the poor, the afflicted and the oppressed; and God grant that to the sinful, the weak, the tempted and the sorrowing our thoughts and efforts may always be directed.

May I not add that inward sanctity—holiness of heart, is pre-eminently the duty of a Minister of Christ. He is to *seem* holy, that his conduct instead of countervailing, may enforce his precepts; and he is to *be* holy, lest the coldness or corruption of his own heart, obstruct the movements of that Spirit, who through him, would brood, with recreating power, over the hearts of others. *Be ye clean that bear the vessels of the Lord*, was the injunction even of a ceremonial dispensation; how much more of a spiritual and soul-renewing one. It is the glory of the religion of Christ, that it indissolubly binds together religion and morality; making them identical in principle, adjudging each to be worthless, unless it spring from an honest and true heart, and decreeing that he only can share in the grace of God, who is willing to love his neighbor. Before the Saviour, too, there is little of that distinction, between personal and official sanctity, which the imperfection of human tribunals sometimes compels them to make. Christ holds no one faithful as a Minister, who is delinquent as a man; nor any one innocent as a man, who is derelict as a Priest. His religion blends, and as it were fuses our personal and sacerdotal characters into one; so that the individual is to account for the acts of the officer, and the officer is to stand dishonored by whatever would stain and disgrace the individual Serving near the Holy of Holies, that becomes criminal in us which might be allowed in others. Though our personal sins may not invalidate, in respect to others, the force and virtue of our official acts on earth, they often must do it in Heaven; and always our official character goes to aggravate our personal transgressions, since on us—the anointed of the Lord—rests a peculiar obligation to be holy as our Master is holy. And when we go before that Master to render in our last account, office and dignity will all drop away from us, and nothing can remain but our character and our responsibility. Be these, then, the object of our supreme concern!

IV. But we are *Ministers of Christ* IN THE PROTESTANT EPISCOPAL CHURCH. We owe allegiance to that branch of the visible Body of Christ, from which we derive our external commission. We owe allegiance both to its *Protestant*, and its *Episcopal* or *Apostolic* character.

As *Protestant* it honors the Reformation. That great religious revolution, like all others directed by human and uninspired agency, was doubtless marred by errors of judgment, and by infirmities of temper and motive. But we must be recreant (it seems to me) to our trust, as guardians of the Bible and of religious liberty, if we do not commemorate, with ever-recurring gratitude, this memorable reaction towards the primitive faith. The indefeasible right of the people to the Bible in the vernacular tongue, which was then asserted and maintained—the adjourning of all questions, that touch an article of faith, to that *one Book*, as the only Divine and infallible arbiter—the distinct and effectual protest then made, against the arrogant assumptions of foreign Bishops and foreign churches to exercise jurisdiction beyond their proper sphere—the restoration to the adorable Trinity of that homage which has been divided between the Virgin, and Angels, and Saints, and Relics, and Images, and Pictures—the lifting to its proper place of the One Oblation, once made by Christ, for the sins of the whole world—the downfall, wherever the Anglo-Saxon race dwells, of a superstition which enabled Priests to tyrannize over conscience, and even to invade the prerogatives of civil magistrates and the sanctity of private families—what were all these but a blessed boon alike to the Church and to mankind! And the fact that at this day there is most of purity, most of general intelligence and enterprise, most of public spirit and public virtue, where the faith of the Reformers is held in its integrity, does not this show that that faith has been approved of God, and is entitled to be embalmed in our fond and reverent remembrance?

Be it ours to cling to that faith. We are Protestants by name, and we are Protestants in principle. We protest against the domination of foreign Bishops, and against assumptions of infallibility by any council or metropolitan, living or dead. We protest against all attempts to shut out God's word from the people, or to fetter the human mind in reading and thinking, so long as it inquires with becoming modesty and reverence. We protest against an intolerance which would visit aberrations of opinion with fire and sword, or with any penalties, save such as imminent and unquestionable danger to social order may demand; —and that intolerance we abhor alike when displayed by those who hate the Reformation, and by those who profess to honor and adore it. We are protestant in regard to some things which obtained even in the Church of the first three centuries, but which were either plainly transient in their nature, or which experience shows are unfriendly to a simple, heart transforming, conscience-soothing faith. The twelve centuries, which rolled away from Cyprian to Luther, we are far from denouncing. We recognize, with thankfulness, the enlarged and dear-bought experience which the Church then gained; and we would profit by that experience. Errors which were committed unconsciously, and therefore innocently, then, it becomes us not to repeat now. Accretions which the Christianity of the New Testament gathered from various concurring causes, and which were made to further for a time the advancement of society, would now be only incumbrances. We are therefore not to covet them—innocently we cannot strive to restore them. We are not to forget the fate of those who have undertaken to unprotestantlze the Church of our fathers. We are to remember how wide is the gulf that separates that Church from the one she has renounced: and that if union is to be effected—coalition achieved, it must not be solely through concessions of ours. It must be union on principles common to both. When the rulers and doctors of that communion shall seem willing even to consider a plan of comprehension—when, for instance, they shall incline, though in the least, to regard as loyal sons of theirs those who would subscribe to the doctrinal statements of our articles, it will then be early enough to ask whether those same articles may not, by some means, be translated into the dialect of Trent, and the creed of a persecuting Pope be made to express the fate of his martyr victims! Until then, it rather becomes us to gather warning from the errors, and instruction from the vicissitudes of that great power. Towards her children and her ministers, we are to cherish only feelings of good will. We are always to remember that, as citizens and Christians, their rights before the law are equal to our own, and that as moral and social beings, with palpitating human hearts like ours, they can be sooner won by kindness, than by raging or by scorn It is against her too prevalent spirit that we are to guard, even more assiduously than we guard against her rites and her external regimen;—for that insidious spirit, alas! lives and reigns in many a Protestant heart, in the administration of many a Protestant function, and when thus disguised, it only merits our intenser abhorrence.

But if we are protestant, so also we are *Episcopal* or *Apostolic*, holding not only the Apostles' fellowship, but also the Apostles' doctrine and prayers. Ours is an *historical* religion. We make no attempt, in our reverence for the Scriptures, to ignore the wisdom and accumulated experience of the past. Those who went before us, in the Church, lived, and labored, and suffered, not for themselves alone, but for us also; and we have entered into their labors. To cast all these contemptuously from us, to launch on the great ocean of Scripture truth, without chart, compass or fixed star, to forego all the contributions to the meaning of the Bible, that have been supplied by the toilsome studies and the eventful vicissitudes of eighteen hundred years, would be a thankless return,—alike to God who made us children rather than fathers in the Church, and to those who have thus bequeathed to us the fruits of their suffering and laborious lives. To attempt to construct for ourselves, unaided, a system of Bible truth, is not, after all, to honor the Bible, for he who goes to the study of it, goes, almost inevitably, with some preconceived judgment of its import; and unless he have rare candor and force of mind, his prepossessions will be sure to color its declarations, and will urge him to seek, in Scripture, rather for his own opinions, than for truth. He who would gather from the sacred page the mind and will of God, must have a humble, teachable, truth-loving heart; and with such a heart, no man, it seems to me, can hastily reject the helps that have been provided for him, in the creeds and liturgies of the ancient Church, in the decrees of her councils, and the writings of her fathers. Her pealing anthems, her humble, penitential litanies, her prayers, which first broke from lips hallowed by eminent grace, and mellowed by a wisdom above this world—her creeds, which have borne towards Heaven in every Christian age the confessions of her noblest martyrs and her truest saints—these are the Church's glorious commentary on the Bible. These form her traditionary testimony to its received meaning, and to the faith of those who lived nearest to her days of inspiration. When to all these you add the writings of her greatest doctors, and of those especially who wrote when all around them was toil and danger, you have a mass of venerable lore to which it becomes us all to give heed.

But then the inevitable question presents itself—which, among all this mass of multifarious and sometimes contradictory opinion, is to be regarded as primitive, or Apostolic? To this question, it is obvious, that the whole genius of our Church suggests one answer. We are not to lean, too hastily, to our own judgment. We are to defer to their judgment who were called to consider this great question in the sixteenth century; who considered it amid trials that were fitted to tax to the uttermost their wisdom and their faith; and who have embodied the result of their deliberations—a result which they cheerfully sealed with their blood—in our liturgy, articles, homilies and polity. I am far from holding that no man may go back of these;—but I do hold, that he who does so, and he especially who would set them or any material part of them opprobriously aside, should weigh well the responsibility he assumes. He, with a limited range perhaps of reading; ere he has reached, it may be, the meridian of life? when he has done little or suffered little for the cause of Christ—he would replace, by his individual dicta, the deliberate decisions of his Church, and the combined opinion of men venerable alike for age and for services—for sagacity and for learning. For the Apostolic or Catholic system, as defined by such minds and with such authority, he would substitute opinions, gleaned, it may be, at will and under the influence of an exalted and over-fond imagination,—from the vast mass of literature that the Christian writers of the middle ages have left behind them. Is this reverence for authority? Is this modesty? Is it thus that we shall inculcate the duties of meekness and obedience? Is it by such a procedure, that we are to incite our people to respect the constituted authorities of the Church and the land, or are to do our part towards building up, throughout a world convulsed by anarchy, the dominion of law!

Be it ours then, brethren, to remember our mission as ministers of a Church, which is at once protestant and apostolic. We are to be the friends of liberty, but we are not to be the enemies of order. We are to concede to all—ministers and people—the privilege of reading and thinking; but we are to enjoin on all alike, reverence and self-distrust. We are to catch the catholic comprehensive spirit of our baptismal office, which makes belief, in the articles of the Christian faith *as contained in the Apostles' creed*, the sole dogmatic test for admission to our fold. We are to uphold, and by our practice, recommend those admirable provisions by which, in our system of polity and worship, we combine the sober with the earnest—the fixed with the variable—the material with the spiritual—the corporate with the individual—the traditionary with the philosophical. We should be sober, because we are always to proceed by rule; we should be earnest, because a large part of our services is uttered in the burning language of Scripture.—For the conservative principle we have security in our liturgy and sacraments; for the progressive in our preaching, legislation, and pastoral care. Material symbols we employ and value; but their end is the renovation of a mind enlightened by faith, and their efficacy is made contingent on the humility and true contrition of those who receive them. The corporate relations of the Christian to the Church we insist on as a great and indispensable duty and privilege; but not in such sense as to make that Church his Saviour, nor in any proper sense his Mediator. We may hold to tradition, because our province is to teach no new commandment or gospel; but we are not therefore to scorn philosophical theology, for we are to vindicate the hope we cherish to every man's reason, while we subject all opinions and all systems to that only safe criterion of experience, which is thus set forth by Coleridge, "No article of faith can be truly and duly preached without necessarily and simultaneously infusing a deep sense of the indispensableness of a holy life."*

---

* Table Talk, part ii. p. 54.—Am. Ed.

From the English Churchman.

The Bishop of Worcester and Scotch Episcopacy.

"To the Editor of the *Banner*:

Sir,—I will feel much obliged if you will allow the following letter to appear in an early number of your paper. A gentleman residing in Glasgow, but whose name I am not at liberty to mention, has written to the Bishop of Worcester with the view of prejudicing his lordship against the members of the Church of England in Scotland, who refuse to acknowledge the jurisdiction of the Scottish Bishops. This gentleman, however, alleges no specific charge aghinst any of these members of the Church of England, except that a clergyman in Glasgow, (myself, I suppose), has offered an extempore prayer "at the funeral of a Glasgow merchant.

"Men who attempt to influence the Bishops of the Church of England by conveying to them in a secret manner, imputations against English Churchmen in Scotland, will discover that their labors produce results the very opposite to those which they anticipate. The Bishop of Worcester has allowed me to make public the answer which he has sent to this Glasgow gentleman. It is as follows:—

'24 Grosvenor Place, London.
May 31, 1849.

Sir,—I have received your letter of the 28th instant enclosing an extract from a Glasgow newspaper, and in reply to it I address to you the following observations:

'The petition presented in the House of Lords was signed by six hundred heads of families, landed proprietors, merchants and others. The grievance of which they complain is, that they are members, not of the Episcopal Church of Scotland, but of the Episcopal Church of England and Ireland, and that they are debarred from the benefit of having Episcopal offices discharged amongst them, because the Episcopal Church of Scotland will adopt a form of Communion Service which is not that of the Church of England, and to which they entertain strong objections on account of its favoring, as they conceive, the Romish doctrine of transubstantiation. Now the only obstacle to complete union between the Episcopal Churches of England and Scotland is the use of this form; and in my opinion it was an omission in the act of 1792 not to have required from the Episcopal Church of Scotland the adoption of our Liturgy, as well as subscription to the Thirty-nine Articles. Till such adoption has taken place, it is impossible to consider the Episcopal Church of Scotland in full communion with the Church of England. And why is this form, which entails such difficulties and differences, to be so pertinaciously retained. Either it is, or it is not, materially different in point of doctrine from our own form. In the former case you cannot complain of those who, being members of the Church of England, refuse to join a church which retains it. In the latter case why retain an obnoxious clause, when you profess that our own is nearly identical with it? And, be it remembered, the Scotch Episcopal Church have a power, which we have not, of making what canons they think proper. In the dormant state of our Convocation no change whatever can be made in our services; whereas the Scotch Bishops form a Synod, which may at any time determine that the English Liturgy in all its integrity, shall only be used in the Services of the Scotch Episcopal Church. This certainly would be the most effectual remedy to the grievances of which the petitioners complain. The performance of Episcopal offices in Scotland by an English Bishop, though I believe it would be quite as legal as the performance of them, as so often occurs in towns on the Continent frequented by the English, would necessarily be uncertain in time, and probably offensive to the Scotch Bishops, towards whom on the contrary, if they would only adopt our services, we should be most anxious to adopt sentiments of brotherhood and kindness. With regard to the passage in the extract from the Glasgow newspaper, which you have sent me, that all objection to the obnoxious Communion Service should be removed, because four out of the seven Scotch Bishops are English clergymen, educated at one of the English universities holding English degrees, and ordained by English bishops, I am compelled to admit that among the clergy of our church there are so many holding Romanistic views (as has been of late evinced by such frequent conversions to the Roman Catholic faith) that no security can be derived from this circumstance to those who profess themselves members of the Reformed Church of England and Ireland.

'I am, sir, your obedient servant,
(Signed) H. WORCESTER.'

"I need not trouble your readers with any comment on the above letter, or on the futile effort of the gentleman in Glasgow who addressed the Bishop of Worcester.

"I remain, sir, your faithful servant,
"CHARLES POPHAM MILES.
"Incumbent of St Jude's, Glasgow.
"47 Guilford St., Russel Sq. London.
June 4. 1849."

It has often been observed that those who profess liberal opinions are, in reality, the most illiberal persons in the world. A remarkable instance occurs in the letter of the Bishop of Worcester, which appeared in our number of July 5; and to which we deem it desirable to revert, in order to show our brethren of the Scotch Church that, however injuriously they may be treated by some members of their sister Communion in England, there are others who respect and sympathize with them.

The aforesaid letter is printed, with some remarks by Mr. CHARLES POPHAM MILES, Incumbent of St. Jude's Glagow, and the purport of it is to adduce the Bishop of Worcester's authority in condemnation of the Scottish Church

The first thing that strikes us is the remarkable simplicity of Mr. CHARLES POPHAM MILES, in supposing that the authority of the Bishop of Worcester, in such matters is of the slightest moment one way or the other. In his own Diocese of course, he exercises a certain official authority, to which due deference should be yielded But his personal opinion we have reason to know, is of the smallest possible weight even there.

When a man of his calibre and influence takes upon himself to publish opinions respecting other dioceses, in which he has no concern, and blames, and even proposes to excommunicate churches entirely independent of his authority, he assumes a position for which neither his theological attainments nor his general reputation for wisdom, afford the slightest justification. The Bishops of the Scotch Church may well afford to smile at the interference of one whose authority, even in his own diocese, is so strictly limited.

"In my opinion," says his lordship, "it was an omission in the act of 1792, not to have required from the Episcopal Church of Scotland the adoption of our Liturgy, as well as subscription to the Thirty-nine Articles. *Till such adoption has taken place, it is impossible to consider the Episcopal Church of Scotland in full communion with the Church of England.*" This we say, for a liberal Bishop, is one of the most illiberal opinions we have ever heard. What possible right has the Church of England to impose its own Liturgy on the Church of Scotland, on the penalty of non-communion if it were declined? In fact, our Church repudiates the notion. Does not his lordship know that it is expressly declared in one of our Articles, the 34th—that "It is *not necessary* that *Traditions* and *Ceremonies* be in all places one and utterly alike: for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners." There is not the slightest ground whatever for our church to insist on the members of another Communion adopting her Liturgy.

But his lordship is of opinion that the Scotch Liturgy contains doctrine of such a nature as to forbid that we should hold communion with her—to wit, doctrine savoring of Transubstantiation. In this opinion his lordship is at direct variance with the decision of his own Church—which, by entering into communion as she has done with the Scotch Church, plainly shows that she does not consider that Church to hold erroneous doctrines. The Bishop of Worcester therefore declares that he cannot consider himself in full communion with a Church with which his own Church actual*is* in full communion. His lordship is no less at variance with the law of the land, which sanctions the admission of the Scotch Church into our Communion, and allows the Scotch ministers the full privilege of ministering in our pulpits and at our altars. His lordship's opinion contradicts also that of our sister Church in America, which has adopted the form of the Scotch Communion Office in preference to ours—considering that although no contradictions exist between them, that of the Scotch Church is more full and explicit. The Bishop is at variance also with the Primitive Church, with whose models the Scotch Liturgy agrees. In short, his lordship has placed himself in direct contrariety both with the state, and also with all sections of the Church, except a small clique of Puritans—consisting, we believe, of one Irish Bishop, and certain malcontents in Scotland who refuse to submit to their lawful superior, and choose for themselves the anomalous position of Episcopalians dissenting from Episcopacy, members of the Episcopal Churches with no Bishops to superintend them.

We are happy to say that all the other English Bishops who have spoken on the subject have repudiated any connexion with these schismatics. The Bishop of Worcester alone, amongst English Bishops, espouses their cause, which certainly will not derive much advantage from its new ally, whose inconsistency is only made more apparent from the course which he has taken. In truth the cool confidence of the Bishop of Worcester in dealing with the Scottish Church, with which, in fact, he has no concern whatever, is most remarkable.

"If," says he, "they would only adopt our services, we should all be most anxious to adopt sentiments of brotherhood and kindness towards them." The converse of this proposition is of course implied—namely, that so long as they choose to maintain their own customs, he, the Bishop, will not entertain for them sentiments of brotherhood and kindness—which, we must take leave to say, is the most uncharitable proceeding that can well be imagined, and utterly extinguishes his lordship's claim to liberality. To force an independent Church to change its offices, at our caprice, to fix on them a charge which they themselves repudiate, for they adopt our own article against Transubstantiation, to fix on their services a meaning which the best and wisest men of our own Church declare is not found in them, to keep aloof from a body of Christians with which the laws of our own Church and State sanction a free communion, to repudiate feelings of "kindness and brotherhood" with a number of excellent and zealous men unless they will, at our bidding, remodel their services, adopt a change which is totally uncalled for,—if such conduct be not of the very essence of bigotry and intolerane in him who persists in it, we know not where to seek for instances of these failings.

We trust however, that the Bishop of Worcester will discern his inconsistency, and, for his own sake withdraw the weight of his authority, whatever that may be, from the unjust impugners of the Church in Scotland.

Communications.

For the Churchman.

Ministerial Titles.

MR. EDITOR:—In this day of the revival of Catholic principles, and usages, and disposition to call things by their right names, the question has suggested itself to my mind, why the *Scripture titles* of the Ministry of Christ's Church should not be adopted in the Church, and uniformly used, as well in common conversation as elsewhere.

In the holy Scriptures, the meetings of ecclesiastical councils are spoken of as that of the Apostles, Elders and Brethren; and the Apostles, in writing to those at a distance, addressed them as the Bishops and Deacons. Not that I would have any different titles applied to the *Bishops* of the Church; for, I believe, with the primitive Church, in and after the time of Theodoret, that the title of Apostle ought, by way of eminence, to be confined to the original *Twelve;* and the more humble title of Bishop to their successors in office. But, to the first and second orders of the Ministry, never, I believe, are their official titles given, in common conversation. True, we use the word Presbyter, from the Greek word Πρεσβυτερος, Elder; and nothing is more common than to speak of the Rev. Mr. ——, Presbyter of the Church in such a Diocese. But what I suggest is, the propriety of employing the terms Elder and Deacon, when speaking to, or of, the Ministers of the Church. For, though designating the Ministers of Christ, these titles have come, in our day, to be applied exclusively to certain classes of men whose legitimate right to them the Church no more recognizes, than she would their title as King of France; or any other name they might presumptuously adopt.

We hear, every day, of *Deacon* A., B. or C., of such a place. A plain reader of the Scriptures and member of the Church, who had never heard of the sects and divisions of Christendom, would naturally understand, by such a phrase, some clergyman yet in the Deaconate; but lo! Deacon A. is found to be but a pious *Layman* who assists the Pastor in the administration of discipline in his society, and passes round the elements when they celebrate the Lord's Supper. And clergymen are very frequently, especially in the newer portions of our country, introduced to men pursuing the various secular avocations of life, and making little or no pretensions to any ministerial character, except when they undertake to expound the Scriptures, or preach, as *Elder* so-and-so. But, certainly, such are not of the number or character of those elders, concerning whom the Apostle Paul charges Timothy, as Bishop of Ephesus, who are to be accounted worthy of double honor, as laboring in the word and doctrine.

Now, I ask, why concede to those who have no valid right whatever to them, *those* titles; any more than the title *Catholic* to the members exclusively of the Romish communion? How much more appropriate the simple title Elder A. of ——, Deacon B. of ——, than the longer and more pompous expression—the Rev. Mr. ——, Presbyter &c., &c.

I throw out these hints, Mr. Editor, with a sincere desire to see a return in this, as well as in other things, to primitive and Catholic practice, as well as principle; and to elicit the thoughts of other friends of those principles upon this subject.

PRESBYTER OCCIDENTALIS.

WE have inserted the above, that our worthy correspondent may have the opportunity of setting forth his ideas. As far as we are concerned, we, of course, prefer the title of Priest to that of Elder, to designate the second order of the Ministry, in accordance with the Prayer-Book.

For the Churchman.

"UNTO whomsoever much is given, of him shall be much required," is a canon of equity fraught with honor to our Divine Master, by Whom it was laid down, and with solemn counsel and admonition to His people. It prescribes a great condition, fidelity to which, on our part, gives us our only rightful possession of the good things of this life which may be granted to us. It enunciates that principle of human responsibility which pervades the whole Gospel views of man's justification and enjoyment of God's favor here, and of the everlasting rewards of his kingdom hereafter.

If ever any were favored children of God, by having much given them in things pertaining to their spiritual and eternal good, surely such is the case with us of the Reformed Catholic Church. Our spiritual mother has given us the Holy Bible in the language in which we were born; solemnly announces to us its contents in a perpetual course of large daily readings, renewed as often as completed, and invested, from time to time, with peculiar interest as her holy days and seasons come around; and puts the precious volume in our hands for the reading of the family, and the study of the closet. And as the Church, from the Apostles' time, has ever done, she has given us, drawn from the doctrines and precepts which the Holy Ghost inspired, and caused to be written for her learning, such modes and forms of divine service as are eminently adapted to the Christian's meet homage to his God and Savior, and to such exercise of his devout affections as confirms and quickens his faith; ministers to his personal holiness and virtue; commends him to the guidance and companionship of the Gospel in all the changes and chances, the joys and sorrows, the temptations and duties of life; and enlists him in the sacred privilege and honor of part in that service and devotion of the Holy Church throughout all the world, in which God is pleased to require that the individual fealty of His people be rendered to Him; His blessings on that world be sought, and His glory therein promoted, and preparation be made for the homage which, from all people, nations, and languages, is to be rendered before the throne of God and of the Lamb in the Church triumphant.

In our liturgy, much indeed is given, and proportionable, of course, is the improvement required.

Next to the Holy Bible, and, indeed, as a meet and intimate companion of that Book, animated by its spirit, of closely resembling features, and faithful and true in subserving its interests, the Prayer-Book should be the subject of the Christian's careful and diligent study, and devout and deep meditation. Its exhortations, confessions, prayers, thanksgivings, forms of episcopal and sacerdotal ministrations, creeds, catechetical instructions, and dogmatic propounding of articles of religion, in connection with the Scriptures, which it so loves to honor, to cite, and to read, should be examined, marked, learned, and inwardly digested. Various as they are, they form that one body of faith and duty, in which the Church combines, for her members' edification, what the Gospel requires of them that they may be saved. It is doing her injustice, and, certainly, not rightly treating what, through her, the Lord hath done for our souls, so to distinguish between the different parts of her standards, as to fancy an apparent variance between them, or to elevate one, to the depression of another, or to suppose that their harmony requires forced, unnatural, and evasive constructions. Those best versed in the Evangelical system, and whose strong and confiding faith, coupled with meek and child-like submission, receives the whole of that precious system, taught by the Holy Ghost to revere its mysteries, and adopt it, in all its parts, because revealed, find no cause for thus hearing the Church. If there are parts, however, of her teachings, in which she may be supposed, most solemnly and carefully to witness to her children the truth of God, and in the light of which, therefore, the other parts are to be studied and understood, they are obviously the Catholic creeds which she hath received from the beginning, her sacramental and other prayers, her forms of solemn ordination and consecration to the ministry, and that catechetical instruction in which she would lay the first foundation of saving knowledge, and preoccupy the mind, before ever her other teachings can claim regard. That any thing should thus be taught the young, which she would afterwards explain away, or that she would be less solicitous respecting solemn professions before God in prayer, than respecting declarations made to man, is to charge that upon her which would render her unworthy of the membership of the Lord's true disciples. The Christian may rest well-assured that the more thoroughly he studies the Prayer-Book, and the more thoroughly he searches the Scriptures, whether those things are so, the more clearly he will see that that book contains the faithful guidance of her children, by the Spouse of Christ, into His true love and service.*

And this study should be with a main desire and effort that he may profit by it. The profiting is the much that will be required in return for the much that is given. The great value of the gift consists in its fulness and sufficiency. The faith, piety, and charity, illustrated and enforced by the Prayer-Book, are those which the Gospel includes in the two great commandments that we love God with all the heart, all the mind, all the soul, and all the strength, and our neighbor or fellow-man as ourselves. To use that book aright, and in the true spirit of its prayers and offices, the worshipper must deeply feel his own unworthiness and insufficiency as a miserable sinner, and the absolute necessity to him, and sufficiency in themselves, of Divine compassion and forbearance; he must, with the heart, believe in that great scheme of compassion and forbearance which is founded in the Mediation, Sacrifice, and Atonement of God the Son Incarnate; he must meekly receive, and render practical submission to, that divinely appointed method of extending to man the benefits of this scheme—pardon of sin, grace for renewal and obedience, justification with God, and eternal salvation—which requires strong and unquestioning faith therein, and the energy of this faith in repentance, love, trust, and holy obedience—obedience to those laws of piety and virtue, which God requires for man's good and His own glory—obedience to those means and conditions of grace and salvation, on which God has been pleased to suspend the benefits procured for man by the all-sufficient and only-meritorious righteousness of the Divine Mediator and Intercessor; he must be a truly penitent, devout, sincere, and faithful member of that Church wherein the Lord Jesus requires that His people be joined to Him; partake of the fulness of His grace and mercy; and have their humble and faithful endeavors after holiness and virtue kindly accepted, their heartfelt penitence for failures, imperfections, and lapses pitifully regarded, their faith constantly cherished, and kept in vigorous exercise, their Christian hope brightened and strengthened, their warm charity expanded and exerted, their wordly privileges and joys chastened and purified and exalted, their trials and afflictions soothed and mitigated by the best and most sufficient of consolations, their ways directed in all the commandments and ordinances of the Lord, and this world made their path to Paradise, and Paradise their rest awhile, until the glorious everlasting consummation.

Such is the piety to which the Prayer-Book calls. The estimation of it, and the desire and effort for it, will be in proportion to the really intelligent and sincere value set upon that book.

On the subject of evangelical piety, as illustrated and enforced by the Prayer Book, it is proper to remark that the great central doctrine of Christ Crucified, that is, the atoning death and sacrifice of God-Incarnate, made in Scripture so essential, and so influential over every thing connected with divine mercy and human duty, is equally so in the Liturgy; so that he that would be faithful to the Church, must be faithful, in all its bearings on doctrine and duty, to this great manifestation of the power of God and the wisdom of God in all that concerns His ways of mercy to man, and man's way of access to His favor and blessing.

A prominent practical principle of Scriptural religion, faithfully presented and enforced in the Liturgy, is the pervading influence of order, method, and sobriety. It is eminently illustrative of the kindness and love of God towards man, that in the dispensations and dealings of His grace, He is pleased to adopt many of the natural principles and rules which he has established in the ordinary operation of moral causes. Thus: as order and method are so essential, not only to man's physical well being, but also to his moral power and efficiency, and as sobriety and temperance in all things, bodily and mental, are most favorable to permanent well being and well doing; so is the Holy Ghost pleased to make that religion the most stable and most efficient, the safest and most reliable for one's self, the best for social duty and welfare, and the most promotive of God's glory, which is marked by order, method, and sobriety, and warmed by steady and uniform zeal and love, rather than by the fitful glowings of enthusiasm and excitement. Such is the religion of the Prayer Book.

Nothing, as has been before intimated, is more evident to the earnest and unprejudiced reader of the Bible, than that, while every man is required to attend to his soul's welfare as his own personal concern, and to see that his faith and devotion, and his pious and moral obedience, are rendered under an awful sense of his individual duty and responsibility, yet he is also required—it is a part of this his individual concern, duty, and responsibility—that he be one, and a faithful one, of that holy society and communion, in which God requires that men have fellowship one with another, as a means and a part of their fellowship with the Father and with His Son Jesus Christ: in other words that he be a member, and a faiahful member—faithful in doctrine and duty—of the Catholic Church of Christ—the Holy Church throughout all the world; and consequently cherish those affections of joint-heirship, of mutual love and sympathy, of fellow-helping and co-working, which unite the blessed company of all faithful people, all who continue steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers, as partaking together in the exalted privilege of being members of Christ, children of God, and inheriters of the kingdom of heaven. He should be constantly moved to the more earnestness and zeal in spiritual duty by remembering that he thereby careth not only for his own things, but also for the things of others, partakers together of the same hope, and with him in the same fellowship and communion: for it is a blessed feature in the dispensation of God's grace and mercy in Jesus Christ, that each faithful member of that Redeemer's mystical body is made to contribute to the growth in grace of the whole: for, "from the Head, even Christ, the whole body, fitly joined together, and compacted by that which *every joint* supplieth, according to the effectual working *in the measure of every part*, maketh increase of the body unto the *edifying of itself* in love."† What holy motives here to charity and devotion! What condemnation of a selfish, and narrow, and especially a vindictive and inimical spirit! What an incitement for Christians to be kindly affectioned one toward another, tender hearted, forgiving one another, succoring and aidingone another! What a powerful call to constant energy in the service of that God who would therein enlist the happiest sympathies of our nature; and in doing all that love and labor and benevolence can do to bring professing Christians back to this *one bond*, and to extend its blessed influences over all nations! Such is the religion of the Prayer Book; of which it gives a happy illustration in itself, being not a new invention of our age and nation, nor the work of a new church, or of a new sect, nor simply ours in a local sense; but a bond of Christian union, and a rule of Christian worship, linking God's people of the present with those of the past, and those here with those scattered largely over the earth. Among the earliest records of Christian antiquity, we find the existence of three principal liturgies used in different and distant parts of the world, at a period not far below the Apostolic age, then fixed in settled use, and regarded in their respective sections of the church, as of authority, and of at least Apostolic character. These liturgies combine with some variety, such a similarity of method, and sameness in general principles, and in sundry particulars of observance, as to render it more than probable that they had one origin in a common model liturgy originating in "the things appertaining to the kingdom of God," of which Christ spoke "unto the Apostles whom He had chosen," during the forty days between His resurrection and ascension, or in the joint action of the Apostles themselves after they were endued with the Holy Ghost, and before they separated on their world-wide errand. The Prayer-Book established by the Anglican Reformers was derived from one or more of these primeval liturgies, restored to Catholic purity and soundness from the sad corruptions of popery. And this is the liturgy through which we of the Reformed Catholic Church throughout the United States, and in its foreign missions, are united in Christian fellowship with the British branch, English, Irish, and Scotch, throughout the world; and with them share, by inheritance, the blessings and privileges of those holy and living branches which, in the early times of Christianity, partook "of the root and fatness of the olive tree," the Church of Christ's own planting—of the blessings, and privileges indeed, of those branches of the "TRUE VINE," even Christ Jesus.

Thoroughly embracing the principles, and earnestly cultivating the spirit, of such a liturgy, let the good Christian give all diligence in devout attendance on its holy services, and be much in prayer that they may be blest to him. Thanks be to God for the grace of His Holy Spirit which has led, in so many places, to the restoring of its daily celebrations! It is a good thing for both pastors and people—a blessing cannot but be in it.

It would tend greatly to their individual comfort and edification, and to the peace and welfare of the Church, if her members would let the greatness of the privilege of having such a liturgy be a reason for thankfully enjoying the blessing, and endeavoring to turn it to the glory of God, the benefit of the Gospel, and their own spiritual welfare, without complaining of imagined deficiencies and imperfections therein. There is no difficulty in securing a pretty general union of sentiment and feeling among intelligent and devout Christians, in favor of its great excellence as a whole, indeed, of its containing the best provisions for the services and ordinances of the Gospel to be now found in the Christian world. Yet it would be a very difficult thing to get any considerable number to agree, as to what alteration it might be desirable to make in it. The Catholic cause, for the last three hundred years, has been in a strait betwixt two—having to contend with influences, on the one side, towards the errors whence it has come out, and, on the other, towards those encountered by the reactive tendencies of unlearned and unstable minds, when given to change. Without pleading for the perfection or infallibility of this or any other human application of the truths and laws of God, the writer, nevertheless, hesitates not to think, that, if the Prayer-Book, to use the language of its own excellent preface, "be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind, without prejudice or prepossessions, seriously considering what Christianity is, and what the truths of the Gospel are," there would be found in it so much cause for devout gratitude and satisfaction, that the mind would be little inclined to fault-finding, and still less to experiments how far private judgment and ingenuity, without conscious violation of law, may go, in seeking imagined improvement by infringing established usage, or neglecting due regard to proper counsel and admonition; and there would be no disposition (to say nothing of the moral delinquency thus involved,) to disesteem the requirements of law, by departing from them in the adaptation of liturgical matter or manner to individual fancy. Happily, there seems at the present to be among us, a very general and decided indisposition to attempt alterations in the liturgy. It is well it is so: because, first, the present is, to no small extent, a period of agitation and transition in the religious mind of our country: Romanism is much stirred up by new and startling difficulties in the way of its system: Protestant sectarianism seems to be fast resolving itself, more than ever, into a mass of jarring elements: and the restless spirit thus excited, appears, to some extent, to have communicated itself to the Church, encouraging therein the disputatious tendency of the age, and its proneness to judge of things mainly by their accordance with that reasonableness and utility which is immediately apparent, and that notion of adaptation which is little else than a development of the love of change and experiment: while there are those among her members, who, not wise enough to see that her true part is to leave to others their own difficulties, and policies, and measures, and to strengthen, and rally upon, and energetically, consistently and devoutly act out, the blessed things which God has given to her as her own peculiar; seem bent on endeavoring to sacrifice or neutralize those things, in favor of a compromise (called conciliation,) towards Popery; or towards Ultra-Protestantism. This, then, is not the time to open our standards to propositions for alteration. And to this view we may the more readily accede, because, secondly, there still seems, by God's blessing, to be among us a decided increase of principles, spirit, and feelings, truly Catholic, Evangelical, and Conservative. A fault-finding and fault-mending temper is a hindrance to this, and creates an uneasiness and a jarring in the Church, which her true-hearted sons cannot but lament; while there is not the least prospect of its leading to any authoritative change.

A movement which has stirred the world, commencing quietly in one of the ancient universities of our Mother Church, would have accomplished more than the good, and avoided much of the evil, which it has unquestionably done, had it not been for the introduction into it of principles of interpretation of the standards of the Church, at war with all just ideas of Christian consistency and fairness—principles built upon the notion, that, under cover of the most natural meaning of those standards, there is involved a system totally diverse from that which such meaning sustains. There is in those principles so much of the "deceivableness of unrighteousness" which "is bound in the heart of" fallen man, and often brings "strong delusion" even upon minds unconscious of evil, that they extort homage and service, even where, in obnoxious lines of application, they excite much horror and opposition. We accordingly find these same principles, as sometimes in favor of the Popery which the Catholic Church renounced, so sometimes in favor of the Ultra-Protestantism which it eschews, representing the standards of the Church as setting forth, on their surface, one system, and at the same time justifying, by a more recondite interpetation, another—allowing, indeed, of either or both. Every one acquainted with the subject, knows, that both Popery and Protestantism have justifying measures to extend to such Jesuitical sentiments; but Evangelical Catholicism abhors them. The Church's system is one—the system of the Bible—and that is "not yea and nay"—such as can adapt itself to divers theories. It does not contain the fond fallacies of Popery or of Ultra-Protestantism, and also the precious verities of Evangelical Catholicism. It does not direct towards Rome with one hand, and from it with another. It does not urge now to Catholic reform, and now to un-Catholic Protestantism. It does not teach her little children that their baptism lay at the very foundation of their Christian life, and admitted them to all their Christian privileges, and then warn her children grown to beware how they admit such doctrine, or regard their justification as having any connection with an outward and visible ordinance; mocking them, however, by a return to its catechetical teaching, as often as a baptism is administered. It does not invest the holy Eucharist with an importance and necessity, the weight of which language could hardly increase, and also teach those who desire to be so taught, or to have such doctrine to teach others, that this and other outward ordinances are by no means "necessary to salvation." It does not, in the literal and obvious sense of its doctrine, set forth *the Church*—a society both outward and visible, and inward and spiritual—as holding a connection which God has established and no man may sever, with all the blessings and privileges of the Gospel; and in another sense, present an invisible Church on earth, as containing the justified and saved, without any regard, in order to justification and salvation, to outward and visible ordinances. Let the Christian beware how he accuses the prayer-book of such double-dealing. The careful study and collation of its several parts, must satisfy him that it contains no ground for such a charge; but that it presents a system of beautiful symmetry in itself, and characterized, throughout, with the principles and spirit of the Gospel. For obvious reasons, the Evangelical view of the Sacraments involves the substance of the whole Christian scheme; and so it is with the prayer-book. Its view is, of course, given with the greatest care, in its catechetical indoctinating of the lambs of Christ, and in its appointed services for the celebration of the sacraments. All its supplementary teaching, unless it is supposed to contradict itself, to aim at reserve in the communication of truth, to supple itself to time-serving purposes, and to give from its trumpet now one sound, now another, and often an uncertain one—must be understood with reference to this teaching of its catechism and sacramental services: and so, in an unprejudiced and enlightened consideration of the matter, *it can be*, with entire preservation of its consistency and fairness.

The remarks just made are a seasonable caution to all who would justly appreciate the Book of Common Prayer. Borne in mind, in all their study and use of that volume, they will help to such a receiving of it as will strengthen the claim which, from all the other considerations, it has, in the assent and respect of their understanding, the reverence and love of their affections, their adoption as the declaration of their religious principles and views, and their trusting to its guidance, and giving it not only their decided, but their justly and consistently discriminating preferenc, in rendering public homage to their God and Savior. And then, as "unto whomsoever much is given, of him shall be much required," and as all faith and piety without charity is nothing worth, and selfishness is the ruin of religion, the true Christian will add to his own enjoyment of his prayer-book, and his own endeavor to profit by it, the cheerful and anxious doing of all he can to secure its large distribution among his fellow-men. We may rest well assured that the more it is seen, and read, and known of men, and the more extensively its Sunday, and Festival, and Daily celebrations are established, the more reasonably may we look for the effectual promotion of Evangelical knowledge, and the extension in the world of the profession and practice of the pure religion of the Gospel.

B. T. O.

THE CHURCHMAN.

New-York, Saturday, August 25, 1849.

Convention of 1792.—The Ordinal.

Having completed our view of the adoption of the American Prayer Book by the general Convention of 1789, and traced the alterations that were made in the daily services and occasional offices, we now purpose to pursue an investigation of the Forms for the Ordination of the several orders of the Clergy, and those for Consecrating a church, and for the Institution of Ministers. These services also are of very high importance, and their tenor and teaching should be perfectly familiar to the true Churchman. They furnish him with an antidote to the poisonous influence of heresy and schism, and should therefore be diligently studied and digested. It is to be observed also, that they were adopted at different times, and may be taken as proofs not only of the unanimity of tone and sentiment which prevailed in the councils of the Church during the period of some twenty years, but also of the healthy and gradual growth and developement of Church principles Simultaneously with the final adoption of the Institution Office in 1808, the power of a full negative wrs given to the House of Bishops, a right to which, was in the earlier days of the Church fiercely opposed by the House of Deputies.

For the present we shall devote our attention to the Ordinal, that is, to the Forms for the Consecration of Bishops, and the Ordaining of Priests and Deacons. It is to be remarked at the outset, that the utmost caution and deliberation were here employed. These services happily had not been touched in the former revisions; in 1785, probably, because the succession had not been obtained, and all such discussions would have been premature. What would have been the use of prescribing a form of ordination, when there was no one to ordain? Nor were these offices reviewed in 1789, inasmuch as the settlement of the Prayer Book, as far as it went, afforded sufficient occupation for the meeting.—Moreover the Bishops consecrated in England had agreed impliedly, if not formally, to wait until there were three Bishops in the English line consecrated, before they proceeded themselves to exercise the power of consecrating a chief pastor of Christ's flock. This number had been obtained by the consecration of Bishop Madison of Virginia in 1790, and the election of Dr. Claggett as Bishop of Maryland rendered it necessary to make some provision for his consecration.

The General Convention met at Trinity Church, New York, September 11, 1792, and continued in session until the nineteenth. All the four bishops attended, and Bishop Claggett, who was consecrated on the seventeenth, took his seat immediately thereafter. The proceedings for the revision of the Ordinal originated, as was very proper, in the House of Bishops. On Wednesday the 12th the House "took into consideration the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons; and after some deliberation, agreed to postpone the farther consideration thereof until Friday next." On Friday "they proceeded in the consideration of the form of ordaining or consecrating a Bishop, and having agreed on sundry alterations of the same, appointed Bishops White and Madison a committee to prepare a draft of the said alterations to be laid before the House of clerical and lay deputies the next morning." Accordingly the next day the said alterations were reported, and the report was read twice, then sent down to the other House, where it was considered by paragraphs; and the office as proposed, was agreed to and passed. In the same manner on Monday, the Bishops proceeded to consider the offices for ordaining Priests and Deacons; the former was completed and sent down; the report was read in the Lower House, and the next morning again read and considered by paragraphs, and adopted with two amendments, to which the Bishops assented. The same day (Tuesday), the Bishops "originated alterations in the office for ordaining Deacons, and alterations of the preface, and of the title of the Book of Ordination and Consecration," and sent them to the House of clerical and lay Deputies; which report as usual was read *twice*, considered by paragraphs, amended in some particulars, and returned. The Bishops concurred in them, and it was then resolved by both Houses that the offices they adopted should be published in one Book. So this important matter was got through with very happily.

It is from these offices that we are to learn with the utmost clearness and precision what the American Church holds in relation to the sacred Ministry and the constitution of Christ's church. In them she declares the Divine appointment of the three orders, and the necessity of Episcopal ordination for the valid ministration of the word and sacraments: the duties of the several orders, Bishops, Priests, and Deacons; the solemn responsibilities of these respective officers as stewards of Christ's mysteries, and appointed and sent in His name and in His stead to minister unto men. Let them be carefully studied, and there can be no doubt in the mind of any candid and intelligent reader who those are whom the English and American Churches hold to be lawfully and validly entitled to minister in sacred things. To say with some that this church does not deny that those are ministers of Christ who have not received Episcopal ordination, but that she merely forbids their officiating within her pale till they have received it, is a subterfuge; for when any of them would enter the true fold, and receive authority from her to assume the functions of Christ's ambassadors, they in her contemplation receive something which they had not before—the powers, the right to act authoritatitively as a Priest or a Deacon—in what? Not the American Church merely—but in THE CHURCH OF GOD. We must consider farther that the miserable attempt to recognise such ordinations, even *hypothetically*, in 1689, was indignantly frowned down by the almost unanimous voice of the Anglican Church. In this country, we believe, the attempt has never been formally made, though a proposition was offered in the Convention of Maryland in 1809, by that notorious ecclesiastical demagogue, George Dashiell, to take measures to admit sectarian preachers to the *pulpits* of our churches. As might have been expected he took nothing by his motion, for it was *unanimously rejected*. Add to this that in their preparation for the Ministry, they are recommended as laymen, they are certificated as laymen, they study as laymen, they are treated as laymen, and regarded as utterly devoid of any spiritual power, until they receive the laying on of Apostolic hands, which alone can give them a valid commission to any order of the Priesthood. What an audacious claim this is on the part of THIS church, if they are truly ministers, all the while, in her view! What an astounding violation of all Catholic principles! and even a subversion of the authority of Christ! For then she undertakes to set up her derived authority against His direct authority, and to say that she will not acknowledge as ministers within her particular province, those whom she still confesses are truly ministers of His Church at large. Such is the absurdity of which some delight to convict her, who minister at her altars. The error lies not however in her formularies or in her judgments, but in their own fantastic imaginations and sophistical arguments: they employ reasoning which imposes on no one but themselves—subterfuges which those very men scout for whose imaginary benefit they are, with perverted ingenuity, devised.

It is plain that this case is entirely different from that, where the clergyman comes from another country, having received Episcopal ordination, and is compelled to obtain a license before he can officiate at all, and to undergo a year's probation before he can be received as a minister of this Church. These regulations are merely precautionary, and do not militate against our previous position. Their object is to be assured that the person is what he claims to be, a regularly ordained minister, and fit in respect of moral and literary qualifications to minister in the American Church. When found thus meet, he is received at once, without further ordination, because that he has already received, and can receive but once.

Now the words of the 19th Article are cited by some as opposed to this view, where it is declared that "the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." And again the 23d, "Those we ought to judge lawfully called and sent, which be chosen and called to this work by men who had public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." From these clauses they argue that the Church recognizes the ministrations of non-Episcopal bodies, because in them the pure Word of God is *preached*, and the Sacraments are *administered* by those who are *chosen and called* to this work by *men having authority*, &c. Now it must be obvious that in this argument there is one grand *petitio principii* lying at the foundation. They take *for granted*, that the word is *preached* and the sacraments are *ministered* according to Christ's ordinance. "How shall they preach except they be *sent*?" asks St. Paul. They are sent; quoth mock-charity,—sent by those who have authority, &c. And "who gave them this authority?" Either they took it themselves, or they got it from the people, or they received it from Christ. If they took it from the *people*, it is a mere pretence, for the people could not give what they have not got to give; nor will it avail to say they took it themselves, for then they are mere usurpers.—"No man taketh this honor unto himself;" he must be "called of God, as was Aaron;"—and this call must be either an ordinary one from the Church of Christ, as ordered and established by succession from Apostolic times; or an extraordinary one, attested by miraculous powers, such as Mr. Andrews claims for the new Apostles in the mother country. Now these persons make no pretence to such powers; they must show then that they have received a valid commission by succession from the Apostles. If they say they cannot produce this, they are convicted out of their own mouths; if they claim to have such a succession, it must be proved in some more convincing way than has ever yet been done. But what says the Church on this point? We have already answered this question, in showing, above, that she insists on the necessity of Episcopal ordination. Those who have received this, she recognizes alone as true ministers of Christ; they alone in her view are "lawfully called and sent to minister in Christ's vineyard." If it be replied the *articles* say nothing of this, we argue that according to the sound rule of construction laid down by Sir H. J. Fust in the Gorham cause, and for which we have always contended, both publicly and privately, the *Articles are to be explained by the offices*, when these are more full and complete; which is the case in this instance. "No man is to be taken as a lawful Bishop, Priest, or Deacon, in *this* Church, unless he hath had Episcopal Consecration or Ordination;" therefore she judges that none are lawfully entitled to send ministers into Christ's vineyard, except the Bishops of the Church—not of this local Church, but the Church of God. She confesses that God hath appointed *divers orders* in HIS Church, i. e. the *Church Catholic*, not merely the Protestant Episcopal Church in these United States; nor is it by human instrumentality that they are so appointed—in a figurative or catachrestic sense,—but by HIS HOLY SPIRIT; and by the express Institution of Christ, who after his ascension "poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect His Church." Hence it is that we pray God on each consecration of a Bishop, that as He "gave to His Apostles many excellent gifts, and did charge them to feed His flock," so He would "give grace to all Bishops, the *Pastors of* HIS *Church*," to duly administer the godly discipline thereof. These alone in her view have authority from Him to govern, feed and rule the Church, and those only to whom the necessary powers are imparted by them, in the three orders respectively have any legitimate authority to minister in sacred things. Thus then the Articles and Offices join in harmonious accord, whereas on any other supposition they are not only discordant but convict the Church of inconsistency, folly, and usurpation. We have thrown out these few brief hints at the outset, because we trust they will have a tendency to show the great importance and depth of these Offices, and free candid minds from those difficulties by which they are apt to be troubled, when looking at the Articles merely.

It is to be observed, also, that these Offices were adopted in 1792, and the Articles were not ratified till 1801. Consequently the former for nine years alone contained the Church's authoritative teaching upon the subject; and consequently when the latter were adopted, the offices remaining unaltered, it is plain that they were to be interpreted and explained in such a manner as not to clash with the already established teaching of the Church. When the opponents of Church principles on this side of the water use the subtle sophistries and the pointless arguments of English Puritans, they very often forget that the circumstances of this Church are very different from those of the Anglican: that we have not *two separate subscriptions*, one to the Articles and one to the Prayer Book, which in appearance, (though most unreally,) allows them to set up one against the other, but one general declaration of adherence and assent to the doctrine and worship of the Church. This doctrine is to be ascertained by the careful examination and comparison and the harmonious interpretation of all her standards, not of any one exclusively. Of course we do not admit that the Puritan mode of argument has any weight even in England. The Gorham case has pretty well settled that.

This interesting discussion has occupied so much of our time that the comparison of the Anglican and American ordinal must be deferred to another week.

Monroe's Allegories.

WE take the following discriminating and just notice of Mr. Monroe's new volume of allegories from the columns of our able cotemporary, the London Guardian. The volume is now in course of publication by our General Sunday School Union, and will be issued in the same beautiful style with his former volumes, and those of the late lamented Mr. Adams.

Mr. Edward Monro has added three new allegories to the list of his works, under the names of The Revellers, The Midnight Sea, and The Wanderer. There is a calm and soothing tone about the volume, which makes it approach, more nearly than his former productions, to the delightful repose which characterizes the inimitable allegories of the late Mr. Adams. It has, however, all the peculiarities of the former works of its author. Were we disposed to compare these allegories to pictures, we might say, that, in the first, we have a beautiful, Claude-like landscape, encircled with architecture and figures. In the second, a grand sea-piece; and in the third a Cuyp or a Bergheim, where the scene is relieved by animals and a single picturesque shepherd.

The Revellers is the title of the first and principal allegory, and, from it, the drift and moral of the piece may readily be guessed. The characters are divided into "Watchers" and "Revellers," expecting, or awaiting the coming of the King:

> "Their banquet was brilliant as the dance had been; delicious fruits were heaped up in rich profusion, green, and purple, and golden-colored, piled in vases of snow, brought from the hills; wine sparkled in cool goblets of silver, fretted with gems; tall crystal vases held flowers which drooped with the weight of their own blossoms, and seemed to lie in the hot air, filling it, in return, with perfume. Lamps of every color hung around, and shed their red and radiant light on the vine clusters, which seemed bursting with brightness and odorous juice. At the banquet sat Lelia, and Hubert on one side of her. The same proud curl was on her lip, though her face was exceeding pale, and vied in whiteness with the lilies which crowned her hair. She smiled on Hubert, and Hubert forgot Theophilus."

Anon the banquet is disturbed with an alarm of the King's coming, but it turns out to be two of his forerunners, two terrible ones (such as pestilence, or may be war and famine,) who spread desolation around them. But, at their departure, the Revellers soon resume their places:

> "Scarce half an hour had passed; the sun's ruddy light was just glowing on hill and valley, and the cock crew; there were four figures at the door—Theophilus and Adah, and Una and Florizel—all dressed in white, and held their lamps in their hands, which burnt clearly, and shot their shadows on the wall; near them was another figure, who seemed lingering behind a pillar; still he was dressed in purest white, and held his lamp, burning, in his hand; he was looking down, gazing on his lamp, and an expression of deep anxiety was on his face; he would not advance to the door; and I noticed the marked appearance there was between him and Theophilus: while the former, at every sound, seemed startled and anxious, the latter looked calm and undisturbed, as of one who has set all in order."

The second of the three allegories, called "The Midnight Sea, imagines a party of children playing on a sandy beach, and intent on collecting the vari-colored shells, instead of preparing for their return to their island home; while the last on the list—The Wanderer, is a sort of paraphrase of our blessed Lord's parable of the lost sheep, and is the story of a lamb wandering from its fold, under the guidance of a goat, but at length brought back by the good shepherd. We have not space for any extracts from the two latter stories, were it possible, in so short a compass, to give the reader any just idea of the true beauties and merits of the volume, which we heartily commend to a leisurely perusal.

A week's later news have been brought by the Hibernia, which arrived at Boston, on Thursday, the 18th inst.

The affairs of Rome continue unsettled; the Pope will not consent to return, bound by any conditions, and his advisers are reported to contemplate extreme measures. Under these circumstances, the *role* of Gen. Oudinot is no easy one, aud he has repaired personally to Gaeta to consult with Pius IX. The Pope has issued a proclamation as follows:

> "Pius P. P. IX to his beloved subjects:—
>
> "The Almighty has raised his hand and commanded the tempestuous waters of anarchy and impiety to stop. He has guided Catholic armies in sustaining the rights—unanimously agreed on—of the common faith, of the Holy See, and of our Sovereignty. Eternal praises be given to him who in the midst of His ire has not forgotten clemency.
>
> "Beloved subjects, in the whirlwind of such disastrous vicissitudes, our heart has deplored the evils which have fallen on the Church, on religion and on you: but it has never forgotten the love which it has borne to you, and which it will ever bear. We hail with satisfaction the day when we are to return among you. We will return with the most lively desire to bear you comfort and consolation, and with the intention of occupying ourselves, with all our strength, for your good—applying serious remedies to grave evils, consoling our good subjects, who while they expect from us such institutions as will satisfy their wants, desire, as we desire, sufficient guarantees to be established for the independence of the High Pontificate, so necessary for the repose of the Catholic world.
>
> "Without delay, for the reorganization of public affairs we are about to name a commission, which furnished with full powers, and aided by a ministry, will regulate the government of the state.
>
> "May the blessing of God, which we have ever implored, even when distant from you, and which to-day with greater fervor we implore, light upon you: and for the greater comfort of our soul we hope that all those who at present are unable to enjoy the fruits of their treason may be convinced of their errors, and be also entitled to consideration and mercy by a speedy and sincere repentance.
>
> "Gaeta, July 17, 1849. PIUS P. P. IX."

This is not generally regarded as likely to inspire public confidence.

From Hungary we have only repetitions of former accounts, which are highly favorable to the Hungarians. They claim that Paskewitch was completely defeated by Georgey at Waitzen; and that the arrival of reinforcements alone saved him from annihilation, while Georgey marched clear off to the north. The Hungarian diet is held at Arad under Kossuth, and feels very comfortable. The Austrian authorities it is said begin to show great uneasiness as to the result of the invasion and to express a wish for peace.

Some plots are said to have been discovered in Russia, and the march of certain reinforcements to Hungary has been countermanded.

The negociations between Sardinia and Austria for a peace are continued.

Louis Napoleon has started on a provincial tour, for which all sorts of reasons are assigned, especially the design to make himself Emperor. He has been very well received.

The northern part of the Duchy of Schleswig is to be occupied by 2000 Swedes, and the southern by Prussian troops. The blockade, it was expected, would be raised on the 4th or 5th inst.

The Grand Duchy of Baden is to be occupied by 30,000 Prussian troops for five years.

In the House of Lords on the 27th ult., Lord Redesdale moved for copies of a despatch from the Colonial office to Governors of Colonies respecting the titles to be given to Roman Catholic Bishops.—Lord Grey said it was true he had desired that they would give the titles, as a matter of courtesy to those Prelates. At the same time he had instructed the Governor of New S. Wales not to admit the claim of a Romish Archbishop to take precedence of an Anglican Bishop, nor to recognize a Roman Catholic Bishop of the same title as was borne by one of the Established Church.

On Tuesday, the 31st, in answer to a question of Lord Lyttleton respecting the management clauses, Lord Lansdowne said, that what were called the management clauses adopted and enforced by the Committee of Council on Education, were adopted and enforced equally with respect to all sects of Dissenters, as with the schools in connection with the Church of England. The same conditions previous to receiving any public grants were also imposed alike upon all parties. There was a perfect understanding existing between the Committee of Education and the Church of England and all bodies of Dissenters on this subject.

On this declaration, Rev. G. A. Denison writing in the *English Churchman* shews, *first* that these clauses, when the same, operate unequally upon Churchmen and Dissenters, owing to their different principles, and therefore that large bodies of the former both clerical and lay are prevented from accepting them; and *secondly*, that exceptions have been made in favor of the Wesleyans, Presbyterians and Roman Catholics.

It was stated by Lord Ashley in the House of Commons on Friday night, that Mr. Owen, a manufacturer of great wealth in Ireland, had discovered that *Irish peat* was convertible into many useful articles. 100 tons of peat, which cost £8, and the labor of converting it, £8 more, produced as follows:--

			£	s	d
Carbon of Ammonia,	2602 lb.,	value,	32	10	2
Soda,	2118 "	"	8	16	6
Vinegar,	600 "	"	7	10	0
Naptha,	30 gals.	"	7	10	0
Candles,	600 lb.	"	17	10	0
Camphine Oil,	600 "	"	5	0	0
Common Oil,	800 "	"	3	6	8
Gas,		"	8	0	0
Ashes,		"	1	13	4
			£91	16	8

Also that the land when cleared proved very rich owing to the quantity of ammonia it contained. Under these circumstances, he thought that 100,000 acres of *Irish peat* would be worth more than the whole region of California! All this, however, has since been shown to be very questionable.

On the 1st of August Parliament was prorogued by commission.

The Queen left Osborne House at 3 P. M., on Wednesday, Aug. 1, *en voyage* for Ireland. The Lord Mayor of Dublin had published a very loyal proclamation for an illumination, &c.

Arches Court, Thursday, Aug. 2.

GORHAM VS. THE BISHOP OF EXETER.—Sir Herbert Jenner Fust this morning gave judgment in this case. This week we have room for little more than the result of the judgment. Next week we shall give a full and carefully revised report.

The learned Judge gave the usual formal details of the case, and repeated his former opinion, that the mode of proceeding should have been, not by petition, but by plea and proof, so as to have allowed of more precise definition of the Church's doctrine, and of Mr. Gorham's alleged errors, and of the examination of witnesses.

After remarking that a good deal of extraneous matter had been introduced, he said that the real question was the unconditional efficacy of the Sacrament of Baptism in the case of Infants. The cases of Adult and Infant Baptism had been so mixed up, in the examination before the Bishop, that it was difficult to separate the argument. Mr. Gorham says that the two cannot be separated.

---

* Approved works, explanatory of the Prayer-Book, and helping to the proper use of it, should be carefully read. Several will be found in the excellent collections of our General Sunday School Union, and Protestant Episcopal Tract Society. Of those of the latter, particular mention may be made of "A Companion to the Book of Common Prayer," and "Familiar Instructions for the Public Worship of Almighty God."

† Ephesians IV. 15. 16.

The Court, at the outset, would distinctly disclaim any intention of examining as to whether the Doctrine of the Church was scriptural or not. The Doctrine of the Church is the law of this Court. In order to ascertain this Doctrine, we must go to the Articles of the Church. Where they are silent, or fall short, we must refer to the Services of the Church. The Judge read the extract from Burnet's "Pastoral Care" (cited by Dr. Addams) setting forth that the Doctrines of the Church were most plainly laid down in her Public offices.

The Court then proceeded to examine, in detail, the Baptismal and Confirmation offices, and the Church Catechism. There was a material difference between the offices for Adult and Infant Baptism: they are substantially distinct. The Spiritual Regeneration of Infants, in and through the means of Baptism, was distinctly declared by the Church in these Formularies. There was no charitable hope, hypothetical sense, nor "prevenient act of grace," as Mr. Gorham alleged, in the Formularies of the Church.

Where Formularies were plain and unambiguous, there was no occasion to inquire into the private opinions of those who framed and sanctioned them. Whatever Calvinistic opinions the Reformers might have held, it was evident that they had not introduced them into the Offices or Articles of the Church. Predestination strikes at the very root of all the services of the Church: if it were her doctrine, of what use would Prayers be!

The questions were—1. Was the Spiritual Regeneration of Infants the Doctrine of the Church? The Court had no doubt whatever that it was. 2. Does Mr. Gorham hold this doctrine? It was quite evident that he did not; consequently the Court must decide *that the Bishop had shown sufficient cause why he had not instituted Mr. Gorham to the Living of Brampford Speke*, and therefore his Lordship must be dismissed with his costs.

Notice of appeal was immediately given by Mr. Gorham's Proctor.

The judgment lasted from 10 till 2.

[*Eng. Churchman*,

We have full reports in the 'London Herald,' and 'Times,' of Aug. 3d, but prefer waiting for the above revised reports.

When we said, some weeks since, in reference to a rumor as to this expected decision, "the report is almost too good to be true," it arose not from any doubt as what the decision *ought to be*, but from the fear that some point would be dwelt on aside of the main question, and thus a direct opinion upon it be avoided. We now hasten to confess that we had faithless fears, and to express our high gratification with this able, learned, and most righteous judgment, as sketched above, and the earnest anxiety with which we look for the full report. In the name, too, of all true-hearted American Churchmen, we would raise our humble voice to swell the tribute of applause to the Lord Bishop of Exeter, for the firmness he has displayed in the maintenance of this Doctrine of the Church, the fearlessness with which he has stemmed the torrent of obloquy and reproach in the discharge of a sacred duty, and the happy success which has crowned his efforts in the exercise of Ecclesiastical Discipline. We pray he may enjoy many more such triumphs.

Shoreham College Institution.—The first Anniversary of this Educational Establishment took place yesterday. Morning Prayer having been said at an early hour, the Litany was said by the Rev. N. Woodard at 12 o'clock. The Rev. Dr. Moberly, Head Master of Winchester, preached an excellent sermon, from Matthew vi. 9: "Hallowed be Thy name." The discourse was based upon the Third Commandment, and showed the necessity of adhering to the dogmatic teaching of the Church, contained in her creeds and other forms of sound words, concluding with some very appropriate advice to both the teachers and the taught. A collection was then made at the Offertory of 106*l*., and the Holy Communion administered to more than 200 communicants by Archdeacon Hare, the Rev. Dr. Moberly, the Rev. Mr. Wheeler, and the Rev. N. Woodard. After divine service was ended, the congregation adjourned to the Vicarage-Garden, at Old Shoreham, and partook of a Dejeune in a tent on the lawn. Speeches explaining the nature and objects of the Institution were delivered by Archdeacon Hare, Dr. Moberly, Rev. G. A. Denison, Professor Maurice of King's College, Rev. C. J. Abraham, who is shortly going out to New Zealand to assist the cause of education in that important diocese, Rev. Mr. Wheeler, and Rev. N. Woodard. Rev. Mr. White, who is going out to Newfoundland on a similar mission with Mr. Abraham, was unfortunately obliged to absent himself, on account of indisposition.—[*Ib.*

The 'English Churchman' of Aug. 2nd publishes at full length the excellent Address of Dr. Seabury to his Parishioners of the 'Church of the Annunciation,' with the recommendation of the Standing Committee, and the Prayers by them set forth. It also remarks:

"Tomorrow our brethren of the United States will as a nation, and as individuals, publicly humble themselves under the mighty hand of God with Prayer and Fasting, beseeching Him to stay the plague of sickness wherewith He has afflicted them. And although our rulers in Church and State have not publicly called upon us to join our American brethren on this occasion, yet our necessities as well as theirs render it most seemly that we should do so, and thus both may give a practical illustration of our belief in the "Communion of Saints," as well as the "Forgiveness of Sins," national and individual."

In the city of London, the deaths in the week from the 19th to the 26th of July, amounted in the whole to 1931, which is almost double the weekly average, and exceeds those of the previous week by nearly 200. The deaths by Cholera were 783, being 105 more. Those from Diarrhœa and Dysentery were 238, being 92 more.

Serjeant Talfourd, the well known author, and promoter of the interests of literature, has been advanced to a Judgeship, in place of Mr. Justice Coltman, deceased.

We find the following letters, from the Bishop of Oxford, in relation to Mr. Allies's case:

"61 Eaton-Place, July 3d, 1849

"*My Dear Archdeacon*—I think it right my Clergy should know what has taken place between Mr. Allies and myself; and as you are the most proper person by whom I can on this occasion act, I will thank you to communicate this my letter to them.

"I felt it my faithful duty to censure Mr. Allies's volume, as in my judgment contradicting the Thirty Nine Articles. My censure has drawn from Mr. Allies the following letter, which, there being no copies of the first edition remaining in his publisher's hands, is held by the Archbishop of Canterbury, the Bishop of London, and myself, to be sufficient to allow me not to originate legal proceedings against him. Mr. Allies's letter is as follows:

"'Launton, Bicester, May 15, 1849.

"'*My Lord*—I regret that anything in the Book that I have published should appear to my Diocesan to be contrary to the Articles of the Church of England, or calculated to depreciate that Church in comparison with the Church of Rome, and I undertake not to publish a second edition of the work.

"'I declare my adherence to the Articles in their plain, literal, and grammatical sense, and will not preach or teach anything contrary to such Articles, in their plain, literal, and grammatical sense.

"'I have the honor to be, my Lord, your Lordship's dutiful servant in Christ, (Signed)

"'The Lord Bishop of Oxford.' William Allies.'

"This letter of Mr. Allies, my dear Archdeacon, you will observe, applies to two distinct subjects.

"1st, As to the publication which I have censured, Mr. Allies regrets my censure, and now proposes not to publish any second edition. Under the circumstances which I have before stated as to the first edition, I treat this as if he had originally showed me his Book, and on my expressing my disapprobation of it, had, in deference to the opinion of his Diocesan, abstained from publishing it. I accept this act of deference to my office on his part.

"But 2ndly, I deem it my duty as Bishop, in consequence of this publication having already taken place, to require an assurance that Mr. Allies will not, in his Parish, teach contrary to the Church of England. As to this, I apply the same test which I have applied to other cases before. I ask Mr. Allies whether he, as the rule of his teaching, accepts in conjunction with the Prayer Book the Articles of the Church in their plain, literal, and grammatical sense. By this letter he assures me that he does so, and I accept this his assurance. Believe me, my dear Archdeacon, yours faithfully, [Signed]

"To the Ven. the Archdeacon of Oxford. S. Oxon."

The English Churchman, from which we take the above, observes that if this rule is to prevail, as it was laid down before in the Hampden case, "We shall have an inundation of heretical and dangerous publications. Most heretics would be content with a first edition, especially as there is no rule laid down as to the number of copies. If the author of a book has plainly rendered himself liable to ecclesiastical proceedings, or a formal public censure, of his Bishop, a distinct acknowledgment of error, and a recantation should alone restrain his Lordship's hand—the number of copies or editions is beside the question. If the author has not incurred either, silence is the only politic, as well as the only just course."

Considerable anxiety has prevailed in the vicinity of Cardiff and Swansea, throughout the week, regarding the fate of an aeronaut, named Green, (not Mr. Charles Green, of Vauxhall celebrity,) who, it is feared, perished by falling into the sea, after an ascent he had made in a balloon, from the former town, (Cardiff,) on Monday last. The balloon was the property of Mr. Wadman, of Bristol, who had been announced to make the ascent, but, through illness, was prevented. Mr. Green undertook the trip, and departed from *terra firma*, about six o'clock in the evening, a vast concourse of persons witnessing the ascent. The machine, which was of large dimensions, containing 700 square yards of silk, and requiring 70,000 gallons of gas to inflate it, was perfectly sound and secure, Mr. Wadman, seeing to its efficiency before Mr. Green got into the car. Its course, on leaving the earth, was over the town, in the direction of Penarth, Mr. Green launching a parachute, with a cat attached to it, as he passed over. Soon after, its course changed, the wind wafting the machine up the Bristol Channel, towards the Monmouthshire Moors, and was, in the course of an hour or so, lost sight of, by the inhabitants of Cardiff. The next morning, about five o'clock, the balloon was discovered at Wadmore, in Somersetshire, lying on the ground, about three parts filled with gas, and not at all injured. No one was with it, but in the car a coat, a pair of boots, and a pocket-handkerchief, were found. Inquiries have been made, along that part of the coast, after Mr. Green, but not the least intelligence can be elicited of his fate. At dusk, on Monday evening, the coast-guard, Mr. Clevenson, perceived a balloon crossing the Severn, from the direction of Cardiff. It was close to the sea when first observed; and one party states that he saw it dragging through the sea, and suddenly ascend to a great altitude. This leads to a supposition, that Mr. Green, finding himself in the sea, pulled off his boots and clothes, and abandoned the balloon, endeavoring to save himself by swimming, but perished in the attempt.—*English Churchman.*

In a later number of the same paper, we have met with the following:

"All doubts, regarding the fate of the unfortunate aeronaut, who, on Monday week, attempted to cross the Channel in a balloon, were yesterday set at rest by the discovery of the body. Some fishermen, it appears, found it on the Flathouse Sands, a shoal, nearly in the centre of the Bristol Channel, off Lavernock Point, about 12 miles south of Cardiff.

Convention of Western New York.

We have been kindly permitted by a friend to make some extracts from a letter to him by a clergyman from Western New York, and a member of the Convention. It gives the only account we have yet received of the action of that body, which commenced its session on the 15th inst.:

"———, August 17th, 1849.

I have just returned from our Convention at Geneva, as well as the Commencement of Geneva College; both the one and the other were of a very gratifying character.

The College is destined to live and flourish, and be a blessing to the Church and country. The exercises were of a *very high order*, thoroughly Church, without mawkishness and sickly sentimentalism, but manly, open, fearless and decided.

The Convention was harmonious to an unusual degree, *even for us*. The . . . . party is so small, that it is not to be named—all the elections were so near unanimous, that it would be within the bounds of truth to say so—because only 4 votes were for an opposing ticket, or rather persons—for ticket there was not.

The charge of the Bishop, of one-hour-and-three-quarters' length, was upon the subject of "Religious Training," in opposition to hotbed excitements, and forced, unnatural, and unscriptural commotions—all exceedingly well, and eminently calculated for the promotion of truth.

A more prosperous, harmonious, and hopeful diocese does not show itself in our confederation.

Hoping and trusting that yours may before long put on her wonted garments of praise, is the hearty wish of your old friend,

——— ———.

Cuba.—The President of the United States has issued a proclamation denouncing a reported expedition from the ports of this country, and destined for Cuba. We shall always uphold the civil authorites, when they exercise their powers in the maintenance of treaty obligations, and the observance of national rights. Whether the attempt be formidable or not, the President has done well in announcing, thus early, his firm determination to enforce with strictness the laws of the land, and repress the frantic propagandism of restless and scheming spirits.

Naivete.—The "Catholic Herald" thus accounts for the resemblance of *his* article of August 2 to *our* article of July 28:

"The Editor of the Churchman asks for the *name* of the *English paper* in which we found the Nottidge case. Our answer is, that we saw the account in several of our exchanges, in which it was ascribed merely to an 'English paper,' without name. Whether it was the account as given by the *Churchman*, or by some other paper that we copied, we know not; but, in either case, we regarded the report as being the same in substance, if not in language, as appeared originally in the 'English paper.'"

This, doubtless, makes the matter very clear. We shall only observe, that this quoting "English papers," at secondhand, however convenient, is sometimes rather dangerous. However, as the question was put *en badinage*, we thank our contemporary for the explanation. But we have had no answer yet from the Episcopal Recorder. He must have time to look over the "*English Churchman.*"

Geneva College.—We ask attention to the account of the Commencement in another column. It will be seen, too, that the Hobart Professorship of $30,000 is at length secured, which is a cause of cordial congratulation to the two Dioceses of New York, and to the Church generally.

St. George the Martyr.—We have just received a circular, lately issued by the Rev. Mr. Marcus in England, stating the objects of his visit. We find, in the recommendation by several of the clergy, our own name as follows: "William Walton, *Assistant Minister of St. George the Martyr, New York.*" This is a mistake, as we have never accepted, nor claimed to hold, any official connection with that Church; we merely signed our *name*, as cordially approving of the object. We trust the requisite correction will be made, in any future issues.

The attention of the clergy is called to the provisions of the Canon passed at our last Diocesan Convention, touching the qualifications of Members of Convention. Clergymen who have entered the Diocese within the year, before they can be entitled to seats in Convention, must procure a certificate of their reception by the Ecclesiastical Authority, and transmit it, for record, to the Secretary of Convention. And clergymen who have been called to parishes as Rectors or Assistant Ministers, are not entitled to seats, until the Canonical Certificate of their Election from the Church Wardens, has been delivered to the Ecclesiastical Authority, and transmitted to the Secretary of the Convention for record. It is presumed that there are several of the officiating clergy of the Diocese, in whose cases the provisions of the Canon have not been complied with.

The Cholera continues to decrease, though slowly. The number of deaths by it this week, was 387, or 36 less than before reported. The whole number of interments was 968 being 43 less than the preceding week.

A Compliment.—The Southern Churchman, speaking of the degree lately conferred upon Judge Redfield of Vermont, says:—"It gives us sincere pleasure to record this testimony of respect to this able jurist." We are sure the judge will be pleased to receive this mark of approbation from that distant quarter.

Episcopal Arrogance.—We have inserted on the first page a notable Epistle of the Bishop of Worcester, which shows us how the widest latitudinarianism is often joined with a domineering spirit of usurpation, and a total disregard of ecclesiastical right and order.

New Publications.

History of the American Bible Society, from its organization to the present time, by W. P. Strickland, one of the Society's Agents. Pp. 466. Harper & Brothers, 1849.

We are bound to say that we have perused this handsomely printed volume with much interest, and have found in it a large amount of useful and valuable information. We would instance especially the 18th Chapter, on Translations, in which a full and accurate account is given of the early English versions, and especially of that of King James; also of the translations into other languages; and a narrative of the controversy respecting the Bengalee and Burmese versions, in which *Baptise* was rendered *immerse*, much to the delectation of the Baptists; and an irreconcilable rupture was the consequence. There are moreover various statistical details respecting the circulation of the Bible in the United States and many foreign countries, which possess much interest; also a table, compiled with great care, of the several languages of the world in which the scriptures wholly or partially exist. The work reflects much credit on the author's accuracy and patient labor. An appendix is added containing documents and speeches; to a very amusing specimen of which, on page 420 &c., we would direct the attention of our readers.

Hume's History of England, Vol. 2. (Boston: Phillips, Sampson & Co.) has made its appearance, in the same neat and convenient style as the first. It embraces the reigns from Henry III. to Richard III., a very judicious division. A tabular statement is prefixed to each reign of the chief contemporaneous sovereigns, and the dates are carefully noted in the body of the volume. This is a great advantage in reading history.

An Easy Introduction to Spanish Conversation, by Prof. Velasquez de la Cadena, is an excellent manual for the purpose, containing, 1st, a brief but well executed Grammar; 2nd, a short Vocabulary, and, 3rd, Familiar Dialogues. With the help of this little book, and some diligent study, a competent knowledge of this idiomatic language may be soon obtained for ordinary purposes.

The Story of a Genius, or *Cola Monti*, by the same publishers, is a delightful little tale for young persons, and we cordially commend it.

The Funeral Discourse, occasioned by the death of the Hon. George Tibbits, is an eloquent and discriminating eulogy, by the Rev. R. B. Van Kleeck, Rector of St. Paul's Church, Troy, on a justly esteemed and lamented parishioner. Mr. Tibbits was highly respected and beloved, both in public and private life, and had been for forty-four years connected with the Vestry of that Church. The sermon evinces much good feeling, and is fraught with seasonable thought and profitable admonition.

The Arts of Design, an Address before the Art-Union of Philadelphia, May 7, 1879, by Prof. Henry Reed.—We have read this admirable discourse with the highest gratification. Written in a chaste and polished style, with a rich flow of thought, and characterised by an enlightened love of art, by a fine imagination, and apt illustration, it cannot but enchain the attention of the reader. Equally commendable is the Christian spirit evidenced, and the kindly feeling evinced; which prove that the pursuits of literature have produced their legitimate effect in the mind of the author. Did our limits permit we would gladly make some capital extracts, but must forbear at present, for want of room.

The Proceedings of the New-York Historical Society for May and June, 1849, have been received. With other matters of interest, it contains a most lively and skilful vindication by Mr. John W. Knevels, of Fishkill Landing, of his and our Dutch ancestors. The discourse furnishes many graphic and amusing details from the early history of Friesland; the contest for freedom of the seven Provinces, and their institutions; a skilful examination of the language, which he makes out to be a very fine one, and an account of its authors, both in prose and *poetry*, its artists and men of science. He even demonstrates that the Anglo-Saxons were Dutchmen! He extols highly the Synod of Dort as a general council of the *Calvinistic world*,—he is right not to say the *Catholic Church*—and asserts the Church of England sent Deputies there, which we apprehend is quite a mistake. It is true King James sent certain dignitaries to watch the proceedings, but they had no authority to represent the Church of England, nor did she ever acknowledge the decrees of Dort.

The Bulletin of the American Art Union for August contains several interesting papers in relation to the fine arts. A new gallery is building on Mercer street, in the rear of their present lot, to be 84 feet long by 24 wide, and to communicate with the present one. The number of subscribers to the end of July was 2814, which compares favorably with 1152, the number up to the same period last year.

We have just received two pamphlets relating to the invasion of the parochial rights of St. Paul's Church, Castleton, which will be considered hereafter.

CLERICAL CHANGES.

Rev. John P. T. Ingraham, on letters dismissory from the diocese of Wisconsin to that of Tennessee; missionary to the city of Nashville.

Rev. J. Pinckney Hammond, from Saco, Maine, to Trinity Church, Upper Marlboro, Maryland.

Rev. Andrew Hull, from St. Andrew's Church, New Berlin, to Trinity Church, Elmira, Chemung County.

Domestic Intelligence.

Diocese of New York.—*Episcopal Services by the Bishop of Maryland, at the request of the Standing Committee:*

Confirmations.—On Thursday, Aug. 16th, in the morning, at St. Luke's Church, Mechanicsville, Saratoga Co., *one* person; in the afternoon, at St. John's Church, Stillwater, *two* persons. On Saturday morning, August 18th, at Bethesda Church, Saratoga Springs, *thirty-three* persons; in the afternoon, at Christ Church, Ballston Spa, *fourteen* persons. On the Eleventh Sunday after Trinity, Aug. 19th, in Christ Church, Duanesburgh, *four* persons.

Western New York.—*Commencement of Geneva College.*—The Annual Commencement of Geneva College was held in Trinity Church, Geneva, on the 14th inst. A large number of Clergy and laity were present, some from distant parts of the Union. Notwithstanding the rain which made the walking very uncomfortable, a goodly number of the citizens of Geneva assembled, and the Church was well filled. The following was the order of exercise:

MUSIC.—PRAYER.
Salutatory Oration—The Pride of Reason: Henry Adams Neely, Chicago, Illinois.
Oration—Everyday Battles: George Nathan Cheney, Canandagua, N. Y.
" Manifest Destiny: Jonathan Henry Child, Rochester.
" Half Truths: David Lewis Clark, Gorham.
" Plurality of Worlds: Albert Levant Cotes, Batavia.
" The Insanity of States: Samuel W. Salisbury, Phelps.
Music.
Oration—The Poetry of Religion: Charles W. Hayes, Cananda'a.
" God in History: John W. Heywood, Buffalo.
" The Two Futures: Arthur B. Johnson, Utica.
Val.—The Bequest of the Scholar: Wm. Paret, N. Y.
Music.
Degrees Conferred.
Master's Oration—Charles Stebbins, M. A., Cazenovia.
Gloria in Excelsis.—Prayer and Benediction.

It will be seen by the above order of Exercise that the subjects were well selected. They were handled in a manner which showed a maturity of thought, a discipline of mind, together with a clearness and beauty of expression highly creditable to the young gentlemen and their instructors.

We have no desire to single out any particular portion of the exercises as a subject of comment. We can only say that we never attended a college commencement more highly gratifying. We have heard but one opinion upon the subject; all seemed delighted. The young gentlemen have won laurels for themselves and for their Alma Mater.

The degree of B. A. was conferred in course upon the members of the graduating class. The degree of M. A., in course, upon Charles Stebbins, Isaac Tripp, and Charles C. Clarke. The Honorary degree of M. A. was conferred upon Alfred B. Street, Marvin M. Baldwin, Joseph V. H. Clark, Douglass Boardman, Isaac L. Cushman, Daniel McCarty, Rev. Samuel A. Norton, Rev. Charles Tomes, Rev. Caleb B. Ellsworth, and Rev. Malcom Douglass.

The degree of LL. D. was conferred upon Henry R. Schoolcraft, and Hiram Denio.

The degree of D. D. was conferred upon the Rev. William D. Wilson, and Rev. John F. McLaren.

The Rev. Dr. Kip, who was to have delivered an address before the Hermean Society, was prevented from attended.

The friends of Geneva College, and the Church at large will be gratified to learn that the sum necessary to complete the endowment to the Hobart Professorship, $30,000, was subscribed on Monday, the 13th inst.—*Gospel Messenger.*

Pennsylvania.—Communicants reported in 131 Parishes and 3 Chapels, at the last Convention—10,786. 500 and over, 3; 250 to 500, 8; 100 to 250, 15; 50 to 100, 38; 25 to 50, 33; under 25, 34; unreported, 9; Chapels, 3. Total 143.—*Ep. Record'r.*

Maryland.—*Consecration.*—On Wednesday, the Feast of St. James, St. Mark's Church, Lappon's Cross-Roads, Washington Co., was solemnly consecrated to the worship and service of Almighty God. The Deed of Donation, presented to the Bishop by the Senior Warden of the congregation, [newly organised, under leave given by the last Diocesan Convention,] was read by the Rev. Joseph C. Passmore, Vice Rector of the College of St. James, and Rector of St. Mark's Church. The Rev. D. H. Buel, of Cumberland, read the sentence of Consecration. The Rev. Prof. Trevett, of the College of St. James, said Morning Prayer and the Psalter. Proper Psalms were read by the Rev. J. A. Adams, of Washington Co. The Lessons, by the Rev. J. C. Tracy, of the College. After the second lesson, an infant was baptised, and a child received into the congregation, by the Bishop. The Bishop preached, and administered the Holy Communion, assisted by the Rev. T. B. Lyman, Rector of St. John's Parish [in which the new congregation has been formerly], and by the Rev. John H. Chew, of St. Mary's Co.

This little Church is solidly built, of stone, in a rude but pleasing and effective pointed style. Its plain open roof, and miniature Chancel, give it a decided character. The site is good, in a grove, near the intersection of the Broomborough and Williamsport and Hagerstown and Sharpsburg roads, about two miles and a half from the College of St. James. The congregation, gathered entirely from the neighborhood, already fills the building, and causes the Vestry, who only laid their corner-stone laid on Easter Monday, and are but just organised, to forecast seriously how they shall enlarge their just completed edifice.

Confirmations.—On the Seventh Sunday after Trinity, in St. James's Chapel, College of St. James, *five* persons.

On the Ninth Sunday after Trinity, Aug. 5th, in St. John's Church, Huntingdon, Baltimore County, *three* persons.

On the Tenth Sunday after Trinity, Aug. 12th, in the morning, at St. Peter's Church, Elliott's Mills, *six* persons. In the afternoon, at St. Timothy's Church, Baltimore Co, *four* persons.

Virginia.—*Episcopal Services, by Bishop Johns.—Churches Consecrated.*—May 31, St. Peter's, Oak Grove, Westmoreland Co. The service was read by the Rev. Wm. Friend; Sentence of Consecration by the Rev. Wm. McGuire. Sermon by the Bishop.

July 15, St. James, Brentsville. The service was read by the Rev. W. F. Lockwood; sentence of Consecration by the Rev. John Towles. Sermon by the Bishop.

July 18, Trinity Church, Salem, Fauquier County. The service was read by the Rev. W. F. Lockwood, and the Rev. John Cole; sentence of Consecration by the Rev. W. H. Pendleton. Sermon by the Bishop.

Confirmations.—May 29, Grace Church, Caroline, 3; 31st, St. Peter's, Westmoreland, 3. June 5th, St. Paul's, Essex, 3. July 8th, Christ Church, Alexandria, 8; do. St. Paul's, Alexandria, 10; 15th, St. James's, Brentsville, 4; 16th, St. Stephen's, Fauquier, 2; 17th, Warrenton, 4; 18th, Trinity, Salem, 4.—*Southern Churchman.*

South Carolina.—We find the following in the 'Christian Witness,' *without credit*, but suppose it is taken from the 'Charleston Gospel Messenger.' We have not received this month's number of our esteemed contemporary:

May 2nd—In St. John's Parish, at Whitehall, the plantation of Mrs. T. Porcher, after evening prayer by the Rector, and his assistant, I administered confirmation to 31 persons of color, and made an address; the same night, at Harbin's, the plantation of Mr. Samuel Dubose, I confirmed 11 persons of color, and made an address, after evening prayer by the Rector and his assistant.

May 20—At Barnwell village, I officiated in the desk, pulpit, and altar. There were 12 communicants. I also said evening prayer, baptised 3 infants, and preached. This congregation was organised in November last, under the name of 'the Ch'h of the Holy Apostles.' It has applied to be admitted into the Convention, has as yet no pastor, and no church building. Its meetings are held in the house of the Masons, which has been kindly loaned to them, and services have been held at intervals by the following presbyters, the Rev. C. Wallace, in 1839, Rev. J. H. Cornish, Rev. T. J. Young, and the Rev. J. W. Miles, in 1848 and '49. 16 infants have been baptised here.

June 6th—At Zion Church, near Wateree River, after morning prayer by the Rector, I preached, and administered confirmation to 1 person. This Church, it was pleasing to notice, had been neatly painted, the cemetery enclosed with a substantial white-washed fence, and near it was erected a convenient Sunday School-house, since my last visit. At the plantation of Wm. Clarkson, Esq., after I said evening prayer, I preached to his servants (several white persons being present,) in the chapel for their accommodation, which he had provided.

Georgia.—We make the following extracts from the Convention Address of Bishop Elliott:

"On Sunday, May 28th, I consecrated St. Philip's Church, Atlanta, upon which occasion I preached the consecration sermon. This is a small but neat Church edifice, erected at a moderate cost, but yet quite large enough to accommodate any congregation that may be formed, even in that rapidly increasing town, for many years to come. The Rev. J. J. Hunt is the missionary at this point. And here let me observe, that the policy which has been pursued at Atlanta in erecting a small but neat Church, is that which should guide us in carrying forward a weak diocese, like ours. It is not likely that the Episcopal Church will increase rapidly in any of the towns or villages of a diocese so unaccustomed to its forms or usages, and in many places so prejudiced against its teaching. Our progress must necessarily be slow, and a generation must elapse before we can expect to have even a fair hearing before the people. In the mean time that generation must be made acquainted with the Church, must learn that she unites truth of doctrine with all her other recommendations, and that she is not obnoxious to the charges which are so freely lavished upon her. Cheap Churches, erected at as many points as we can maintain missionaries, are the means, under God, for the removal of this intense prejudice—leaving it to a future generation to build edifices more suitable to the growth of the congregation, and the increase of the Church. From six to eight hundred dollars will suffice to complete such church buildings as we need at present—thus avoiding debt upon the building, and reserving the funds of the Church for the support of our missionaries."

The Bishop reports 29 persons *confirmed*, on six occasions. He speaks in one place of the admission of "three persons, by confirmation, into the Church." This has been objected to by a certain paper, but if the persons in question had been baptised by heretics or schismatics, and remained connected with them, and their baptism is held valid, there are strong authorities for deeming that confirmation supplies the defects of the baptism, and admits the recipient to the communion of the Church.

The number of clergy canonically connected with the diocese is 24. There are seven candidates for orders; one late a Presbyterian minister, and another a Methodist licentiate.

The Bishop speaks as follows: "The sum appropriated by the Domestic Committee of our General Missionary Society is but a pittance, and can go but a very little way towards the maintenance of our ministers. We must depend upon ourselves, therefore, if we desire the Church to extend her borders, and I trust that our Parishes will make it a matter of special effort to increase our annual income, so that the Missionary Committee may likewise increase the number of missionaries . . . . It is but a poor generosity which sends its contributions to distant dioceses, or even to the heathen, while its own missionaries, brethren with whom we are accustomed to take sweet counsel, are left hampered and embarrassed in their work."

Tennessee.—On looking over Bishop Otey's Address to the last Convention we find the following Episcopal acts mentioned—there being no summary:

Confirmed *ninety-eight* persons in 14 parishes, during the last nine months.

Consecrated *one* Church, St. John's, Knoxville, July 22, 1848.

Ordained *three* Deacons, Fred. Elwell, Thos. B. Lawson, and Wm. M. Steel.

Instituted *one* Rector, Rev. Charles Tomes, of Christ Church, Nashville.

There are five candidates for Orders. The number of Clergy is 21.

The following extracts possess much interest:

"The recommendation made at the last Convention, upon the subject of weekly offerings has been complied with in at least four parishes. The result so far has been satisfactory—so much so indeed, as not only to warrant me to encourage those who have begun this work to continue it, but to repeat earnestly the recommendation given to every congregation in the diocese. And here I would impress upon the minds of the clergy the importance of rightly instructing their people upon this subject, and guarding them, and others who may attend our worship, from mistake and misapprehension. It is not to be supposed for a moment that we can by any offerings, however costly, purchase for ourselves the pardon of sin or propitiate the favor of Heaven. Neither are we to imagine that by any worship which we can offer in the way of prayer and praise we can gain a title to eternal life, and escape the bitter pains of eternal death. Salvation is the free gift of God in Christ Jesus, limited in its offer to man, by the conditions of faith and repentance. Wherever this offer is embraced, obedience in the exercise of a true repentance, and a lively faith, is the certain and unvarying fruit. Prayer, praise, and all other expressions of devout affections, then spring up spontaneously from the over-mastering principle of love—a principle which will constrain him who feels its sacred fire to consecrate himself and all he has to Him, 'who so loved the world as to give His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' If God is honored by our prayers and praises, as we are taught by His holy word to believe, so likewise may we believe that He will accept and bless the oblations which we make of our worldly substance, to uphold His worship and spread His truth in the world. Of his ancient people, the Jews, he required as you know, a tenth. Of us under the Gospel, He has asked us to give what a willing mind will offer cheerfully of our ability. 'If there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.' Let every one look upon this duty of contributing to the support of religion as a privilege, in the same way as he regards it a privilege to offer prayer and praise to God; and performing this service with this understanding of its nature and object, let him not doubt that he 'shall be blessed in his deed.' In no other way would we have any man engage in this work. We would not desire any one to give because he happens to be present, or from constraint, because others about him are contributing. No: if he cannot give from conscientious convictions of duty, duty to God, let him forbear—to his own master he must give an account. If he can make a better investment 'of the mammon of unrighteousness,' to secure his happiness temporal and eternal, certainly it is his right and privilege to do so. But let him be careful at the same time to remember that improvement and increase will be demanded of him, and that nothing short of these will ensure 'well-done' of his Heavenly Master and righteous Judge.

"You will remember, Brethren, that at the last Convention the subject of establishing a School for Boys, to be placed under the authority of the Church in this diocese, was brought up to your notice. A Committee was then appointed to take the whole business in charge, and adopt whatever measures might be necessary to carry into effect the recommendation made to the Convention. The Committee, since its appointment has had the subject under careful consideration, and have adopted measures as far as practicable with the means at its disposal, to accomplish the proposed object. A very eligible lot of ground has been contracted for, consisting of ten acres, near Columbia, for the sum of $1,000, which sum the Committee has agreed to pay out of the donation of $1,500 made by Col. A. J. Polk. The deed for this lot of land has already been made to me, as Trustee for the Church in this diocese, and thus, as far as it can be by legal provision, secured for the purpose above designated. The remainder of Col. Polk's donation has been loaned to Prof. D. Macleod, and his note taken for that sum, bearing interest from date. In addition to the means above mentioned, and now at the disposal of the committee, I hold the notes of Col. G. W. Polk, gross amount of $500, payable in one and two years from the first of last January; of Dr. Wm. J. Polk, for $500, on the same terms; of L. J. Polk, for $250, on same terms, and of James Walker, for $100, on same terms. By this it will be seen that the disposable means of the committee, as things now stand, and for the next two years, amount to $1850. This sum is not sufficient to erect the necessary buildings for the contemplated school, even on a very moderate scale of respectability; while the funds which have been contributed and promised are surely enough to excite the interest of us all, and to encourage us to a vigorous effort for the accomplishment of the enterprise. In the name then of the Church, as the proper guardian of her children in this diocese, and bound as far as you enable her, to provide for their correct moral, intellectual, and religious training, I invoke your aid, brethren, the members of this Convention, and through you of every parish and every member of the Church in the diocese. All that we ask for the present is, that you furnish us the necessary means to erect buildings to accommodate one family and twenty pupils. With this we can make a suitable beginning, and with such a beginning I have no fears but that we shall be able so to do our work in the business of education as to secure a patronage and an amount of public favor that will enable us to enlarge our accommodations and plans to any reasonable and desirable extent. Let no one hesitate to help in this cause upon the plea that the amount given is so small that it will avail nothing. 'Every little helps,' and if we work vigorously with our small means, it may please God to aid and bless us with abundance. And especially am I desirous that we first of all endeavor to help ourselves before we make any application abroad. An equal amount contributed in the diocese with that raised in the county of Maury will enable the committee to erect such buildings as are indispensable to the successful accomplishment of the object.

In connection with the foregoing, it is proper that I add here, that through an arrangement made by Rev. Dr. Wheat and Prof. D. Macleod, a school was begun at Columbia last September, under their joint superintendence and labor, which has continued to increase under their jurisdiction and efficient management, and which promises to be a suitable foundation on which to build the Diocesan School which we contemplate. The patronage which Dr. Wheat and Mr. Macleod have received, has already surpassed the expectations of the friends of the enterprise, while the wise and prudent system of training and government which has been adopted, and the first results of which are exhibited in the report, leave no room to doubt that the number of pupils will steadily increase with the knowledge of its present and prospective advantages. The school is at present conducted in a large and commodious house in the town of Columbia, and regulated as a private household or family. The rent of this property is however onerous in conducting such an enterprise, and constitutes one main reason of the earnest desire expressed for the erection of suitable buildings on our own ground. As soon as these can be constructed, a proper compensation will be returned to the Church in the way of education to her beneficiaries, for every dollar which her members may contribute to this object."

To Correspondents.

"O. Y. T.", "A. A." "G. T. R." "Epsilom," are received. We thank our Selma correspondent for his information.

Notices.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the General Theological Seminary will commence on Monday, Oct. 1st. Candidates for admission are requested to be present at Morning Prayer on that day, at half-past 10 o'clock.

Qualifications for Admission. Either a Certificate of being a Candidate for Holy Orders, with *full qualifications;* or a Certificate of religious and moral charaacter, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry: and then passing a satisfactory examination on the following subjects:—(1.) the Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and acts in the original; (3.) the ruies and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

For further information, apply to the Dean of the Faculty, Seminary, Chelsea Square, N. Y.

Seminary, Aug. 21, 1849.

Church papers will please copy.

Mrs. Okill informs her patrons, that as the Cholera has been for some time past steadily and surely on the decline, she will re-open her school on Monday the 3rd of September. Aug. 22—3t

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 15th inst., the Treasurer has received the following contributions:

Trinity ch, Danville, Ky, 25; Mt Zion, Hedgesville, Va, Col E Colston for a mis'y either in Ark or Ill, 10; for the "Rev children," off's of a little girl five years old, 2; total, 37.

THOMAS N. STANFORD, Treas.,
New York, Aug. 21, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 6th inst, viz:

S S St Marks, Warren, R I, Africa, 17 76; Christ ch, Gardiner, Me, 26; Mt Zion, Berkely, Va, col ed, Colston, Africa and China, 5; fam'y mite box, 1; St James', Birmingham, Conn, per S G Wilcoxson, 5 87; St Paul's, Brunswick, Me, 15 22, do do children, 3 34,—18 56; Mrs Allen, Morgantown, Pa, Africa, 20; Montpelier Female Institute, Ga, ed, China, 25; estate of late Hanford Smith of Newark, N J, by N J Fartoute, ex, one half, 245 07; Mt Zion, Berkely, Virginia, Africa and China, 7. Total, 372 26.

J. SMYTH ROGERS, Treas.
New York, August 20, 1849. No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 14th inst, the following contributions, viz.:

From St Paul's ch, Red Hook, Rev Henry DeKoven, 10 62; Grace ch, Prattsville, Rev Wm M Olssen 7; St Andrew's ch, Walden, Rev W H Hart, 6 25; total amount 23 87.

C. N. S. ROWLAND, Treasurer,
August 21, 1849. 55 Water-st.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 13th inst.

"Ch'hmen's Mis'y Ass'n for Seamen" of Phila, to constitute the Rev R S Trapier, Chaplain or life member, 10; Rev T D Harriman, Bantam Falls, Ct, 2; Rev T Wilcoxson, Harwinton, Ct, 3; R P Williams, St Louis, a remittance, 2; total, 17.

Contributions for the Society are respectfully solicited, their year closes with the month of Septemper.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, August 20, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 13th inst.

Ch of the Holy Trinity, Brooklyn, Rev Wm H Lewis, D D, a second collection, 33 75; ch of St Cornelius, the Centurion, Governor's Island, Rev J McVickar, D D, third contribution, 2; Trinity ch, Rockaway, Rev V Bruce, in addition to a former appropriation, 1; total, 36 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 20, 1849. 20 John street.

Died.

In this city, on Wednesday morning, in the Communion of the Catholic Church, William Hoyt, aged 34 years, formerly of Fairfield, Conn., and brother of D. H. Hoyt.

On Saturday, evening, 18th inst., at his residence in Brooklyn, the Rev. John Croes, of the Diocese of New Jersey.

Advertisements.

JUST PUBLISHED.
King's Double Witness. 4th Edition, 1 00.
Scenes in the Life of a clergyman, 75 cts.
Bp Ives Sermons on Obedience of Faith, 50 cts.
Bp Mead on the Pastoral Offices, 1 25.
Jenk's Devotion, 16th Edition, 63 cts.
Steps to the Altar, 5th Edition, 25 cts.
Life of Judge Jones.
Devout Churchman's Companion, 75 cts.
Brownell's Commentary on the Prayer Book, New ed, 3 00.
Williams on the Miracles, 16th Edition, 38 cts.
The Church Chant Book, 75 cts.
STANFORD & SWORDS,
Aug. 25. 139 Broadway.

CHURCH ALMANAC FOR 1850.
WILL BE READY, Next week, the Church Almanac for 1850, with full statistics of the several Dioceses, and a correct list of the Clergy. Great pains have been taken to make this Number attractive and useful.
Orders to be addressed to
THOS. C. BUTLER.
Agent of the P. E. Tract Society.
Depository, 20 John St. N. Y.
Aug. 25.

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

Poetry.

From the Banner of the Cross.

The Christian Hero.

Stanzas to the memory of the Rev. Whiting Griswold, late Rector of St. John's Church, St. Louis, Mo., who recently fell a victim to the prevailing epidemic, while discharging his ministerial duty.

BY THE REV. EDWARD C. JONES.

"Thou art fallen, young tree, with all thy beauty round thee; thou art fallen on the plains, and all the field is bare. The wind comes from the desert, and there is no sound in thy leaves."—*Ossian—Poem of Berrathon.*

And thou hast gone—the Archer's poisoned dart,
Hath sent the death-pang to thy noble heart,
Sepulchral stillness settles round thy form,
And that mild face with generous feeling warm,
No more beams out to light a kindred ray,
In eyes now doubly dimmed since thou hast past away.

Thine was a Martyr's transit—hallowed zeal,
Bare thee right on in deeds of Christian love,
But soon did angel accents downward steal;—
"The crown, the palm-branch, wait thee now above."
In that soft cadence pain was lulled to rest,
And the dread scourge, to thee, a Messenger how blest;

When to the trumpet's clang the warrior hies,
His life-blood pledging to his native shore,
And struggling nobly, rattling hail defies,
Shouts mid his pangs, and triumphs stained with gore,
Then Freedom chants her eulogistic song,
And bids the distant age the swelling strain prolong.

And when in Duty's van the Christian falls,
Foremost and first mid pestilence and death,
Prompt to respond wherever suffering calls,
And mid his labors yielding back his breath,
Perish the thought that *He* should die unwept,
And have no sacred shrine in which *his* name is kept.

Soldier of Jesus, thou hast served thy Lord,
With faith unshrinking to the latest hour,
Pass onward, upward to thy bright reward,
The starry crown, the amaranthine bower;
Thine was the turmoil of the battle plain,
Now thine with Christ for aye a "King and Priest" to reign.

One cypress bough above thy grave we place,
Betokening sorrow for a church bereft,
One line of grief upon that stone we trace,
For friends and loved ones thou hast early left;
Then scatter flowers upon thy lowly bed,
And tears of chastened Joy are all the tears we shed.

Selected Matter.

LITTELL'S LIVING AGE.

From the Quarterly Review.

Illuminated Manuscripts of Middle Ages.

(Continued.)

The immediate effect of the Conquest seems to have been injurious to the arts. The Saxon convents in later times followed these, almost to the exclusion of "book-learning" but under the reforms of Lanfranc, the ingenuity that constructed the shrine and adorned the missal, was little valued, and the scribe who could write a plain, bold, Roman letter was far more sought after. That the art of illumination underwent a temporary eclipse may be proved, indeed, by the volumes yet remaining of the earliest Anglo-Norman trouveres. Choice metrical histories, intended for "my ladie's chamber," tales of Brut and his descendants, of Rollo and his followers, even of "Troy divine," are unadorned, save by a red or blue capital letter. The only exception with which our memory serves us is the large volume of Benoit St. More. Here we have illuminated capitals, but the rich coloring, the bright gold are wanting; still the hand of the Saxon artist may be traced in the intricate convolutions of the pattern, and the serpentine forms carry us back to Lindisfarne. But, although books for secular use continued unadorned during the earlier part of the twelfth century, some, probably, labors of love of the inmate of the convent may be found. Among the most interesting of these is a portion of the Old Testament, supposed to belong to a period not later than 1150, and which is in the Royal Library. . . . .

Towards the close of this century, influenced, perhaps by the gorgeous habits of our first Plantagenet, the arts seem to have again revived, and again Saxon skill took the lead. About this period, many of the abbeys and cathedrals underwent great alterations. Rich carved work, displaying great delicacy of taste and execution, meet us in many of these remains; and from that most curious narrative of Matthew Paris, respecting the rebuilding and beautifying the abbey Church of St. Albans, we gain much information as to the general interest that was felt in such works, and the large expenditure of money and labor. He tells us how, when the Church was finished, it was adorned with paintings by brother Walter, of Colchester, who also carved the woodwork, and gilded it. His aid was also invoked for the Church books, which he beautifully painted," and he also bound them. Would that some of brother Walter's performances had been handed down to us! . . . .

The thirteenth century was the most stirring of all the middle-age period; and it is interesting to trace how, with the advance of free principles and free inquiry—in England especially—the arts, and eventually our native literature, advanced. The number of illuminated works remaining of this time are not many, but they indicate rapid improvement. No longer trammelled by Byzantine types, the illuminator looked round him for his models, and into his own mind and heart for the expression with which he invested them. One of the most beautiful books in the museum belongs to this century, probably to the later half; this is the volume called "Queen Mary's Prayer-Book," from its having been presented to her on her accession, by Baldwin Smith. This work consists of two different styles of illumination; and by some, the more highly-finished, though far less artistic, have been assigned to an even later date, but we should rather place them at the *beginning* of this century. One argument is, that the pictures are on a golden ground; but the "Abendone Register," which dates as early, has all its figures thus placed. Indeed, the style of the figures in the Register is far superior to those higher-finished ones in Queen Mary's Prayer-Book.

The first sixty-five leaves are filled with drawings of Scripture subjects in light pen-and-ink outline, touched in the shading with green and lilac. Each picture, filling half the page, is surrounded by a vermillion band, and the subject is written below in Norman French. The seven days of creation form the first pictures, and the last of these is extremely fine. Our Lord, seated on a throne, with the orb in his left hand, the right uplifted in benediction, reminds us of some classical remain—all is so simple, yet so impressive. On each side, a group of small but very graceful angels are singing and playing upon instruments. After the fall and the expulsion, we have Adam "delving," and Eve, in long dress and flowing hair, spinning with the large primitive distaff stuck in her girdle. The countenances are truly English; and Adam is digging with a vigorous arm, while Eve sits by, contentedly smiling; in short, they are the genuine husbandman and housewife of the thirteenth century. The Ark makes a very noble figure—a castle placed in a boat, and a long ladder beside it. This occupies a whole page. After other pictures we come to Abram marrying Sarah, "with a ring," says the inscription; and here is Sarah, a graceful wimpled figure, holding out "the ring finger." After some others, we come to the meeting of the servant and Rebekah; and here the poor artist is sorely tried with the camel. He evidently had never seen one, but he had heard of its hump and of its swiftness; so, with much ingenuity, he has drawn a gigantic grey hound with a horse's tail, and placed a sort of saddlebag on the shoulder The following picture gives us a full-face view of the camel, which is in no way improved by a most sinister squint. It is rather singular, that although we find very few instances, even in the rudest drawings, of squinting human beings, the artist seldom manages to give a full face of horse, cow, or donkey, without making it cross-eyed. We have the stories of Jacob and Joseph at a very great length. The group surrounding Joseph, when about to sell him to the Ishmaelites, is very spirited, and actually reminded us of some of Raphael's groupings. Poor Joseph is next seen upon a camel, crying bitterly, and the inscription tells us he was taken by "the seneschal of Egypt" to the king. The story of his advancement is told in many pictures, and the horror of the brothers, when their sacks are opened, is really fine. Benjamin is an extremely pretty lad, and Judah stands like a guard over, in a complete suit of chain-mail. The picture of the birth of Moses is interesting, not only for its pleasing simplicity, but as an English interior, six hundred years ago. The "good wife" in her comfortably curtained bed, her female friends around her, the baby swathed and bandaged, so that it might stand alone, and the little cradle,—while a long rush basket, like an eel-trap, and the sorrowful countenances of all, show that the poor child is not to remain there. Among the succeeding pictures, the figure of Moses veiling his face, is very fine; it is treated with the dignified simplicity of sculpture. The history of the Judges affords much scope to the artist. Jepthah, royally crowned, is cutting off his daughter's head with a huge sword. Samson's prowess is delightfully dwelt on, while his "foxes and firebrands" are treated quite in an arabesque fashion; a vine overhead intertwines with the corn beneath, and the foxes leaping and running, form a kind of border. In history of David, his wars are chiefly depicted; and the drawing of the death of Absalom affords a more minute illustration of the array of knight and war-steed than any we recollect having seen. Absalom hangs by his long hair in complete chain-mail, and his destrere, with bases, chanfron, and high saddle, is running away. Joab, also in armor, but his vizor down, is thrusting at him with a long spear; while the device which is drawn on his shield shows the chivalrous horror the illuminator felt at his cowardly perfidy, for it is Sathanas. This curious "pictorial Bible" ends with King Solomon in all his glory; and then begins the Kalendar, in which the upper pictures exhibit the various occupations of the successive months. These are highly finished miniatures on a thick, bright gold, or gold diapered ground, but are not to be compared with the slighter drawings. The well-spread table, with its ample damasked table-cloth, and guests, mark January. April gives us maidens gathering flowers; May, a hawking party; while September shows the scene to be England, for instead of the vintage, we have baskets of apples and the apple-press. The Service follows, and there are many pictures on bright gold, but the figures are bad, and the outline very harsh. Far different are the series of subjects, which, drawn and tinted in the same manner as the first series, occupy the foot of each page—birds, beasts, seamonsters, combats of griffins and dragons, a pelican feeding her young, an elephant not very unlike, with its calf, a ship, and the crew looking rather lovingly at a very pretty mermaid, who holds her glass coquettishly—then a huge monster, with a very long tail, probably the thirteenth century picture of "the great sea-serpent," various sports follow—pitching the bar, wrestling, shooting at the popinjay, hunting and hawking. All these are given with such spirit, and are touched off in so masterly a style, that we seem to be looking over the sketch-book of some clever artist. Further on a series commences, which seems to be allegorical, and which, we think, depicts the struggles of the guardian saint and the demon for possession of the maiden. The saint is a beautiful female figure, crowned as a queen; and her attitudes of earnest watchfulness are very natural and graceful. The demon is grotesque enough, and certainly ugly enough; but there is a malignity of expression which places him far above the ridiculous drawings of those who never, like our forefathers, trembled at the thought of an unseen evil one. Nor let the painter of these admirable sketches be considered as a mere servile believer in "all that the nurse, and all that the priest has taught." Among his sketches are some that our modern advocate for clerical infallibillity would little expect to find. Here is a fox standing on his hind legs, with mitre on his head and crosier in his paw, and lifting up the other as though to bespeak the serious attention of his auditors—two or three small birds, a goose, and a heron. On the next page, we have reynard making off with one in his mouth, and a woman running after him to knock him on the head with her distaff. A large series of sketches, illustrating the whole life of Becket, follow. These have been given, together with some of the others, by Strutt; but his copies are so rude, that they present no idea of the spirited originals. For whom this most singularly interesting missal was painted we have no knowledge, nor of the artist; but that English art was greatly prized at this time we have proof in the circumstance that Godfrey, abbot of Peterborough in 1299, presented a Psalter, "written in letters of azure and gold, and wonderfully illuminated" to an Italian cardinal.

Many illumined books of this period and the beginning of the fourteenth century remain, which might afford pleasant illustrations, but we must pass on to another, erroneously termed a Prayer-Book, and which is the chief boast of the Arundel Collection (No. 83.) This is a very large thick quarto, in beautiful preservation; and, in rubric, at the foot of the concluding calendar, we read that it was the gift, in the year 1339, of Robert de Lyle to his daughter Audrey, "with God's blessing and mine;" and that, after her death, it was to become the property of "the ladies of Chicksand," among whom the daughter had doubtless taken the veil. This is. therefore, a very curious volume, from its being a specimen, we believe unique, of a nun's choir-book; for it is a Psalter and Antiphonal, according to the use of the Gilbertine rule, to which order the convent of Chicksand belonged. And, if this be not a very unique specimen, what splendid Church-books must these "ladies" have possessed. The chief fault, like Queen Mary's Prayer-Book, is the profusion of bright gold. Nearly all the pictures—and some of them fill the page—are on a burnished ground, and so thick has the size been laid on, that, in some instances, the figures seem sunk within it. The initial letters, which are very beautiful, are better managed; raised gold forms the letter or the ground, and the most graceful foliage, vine, or ivy leaves, some green, some bright gold, wave round the heavier portions, and the masses of shade and color are further "carried off" by most delicate flourishes with the finest pen. Inside the letter is sometimes wreathed foliage, sometimes a picture. The calendar, with red-letter and blue-letter days, with the chief feasts indicated by burnished gold, commences the volume; then follow some pictures, more rich than beautiful; and then the Psalter, with the music on four red lines. A border encircles some of the pages, finished off with fine pen-flourishes, and sometimes a small "vignette," like the former book. These consist of birds and beasts, and among them are a most spirited hart and hind. Figures of prophets and saints, in oval medallions, on a ground of bright pierced gold, and delicate armorial bearings, also meet us. Indeed, the variety in the borders and initials would astonish a decorative painter. In some cases, the accessories are very appropriate. The initial letter of the 81st Psalm encloses King David, not playing on the harp, but striking a row of silver bells, like a true Saxon, with hammers. Two figures, one playing the violin, the other the bagpipes, support him; two graceful figures, with harp and small organ, occupy the lower corners of the page; and, above, two angels are blowing bannered trumpets. The initial of the 93d Psalm gives us a group of choristers, singing from a long roll of music; the 110th ("Dixit Dominus,") has a representation of the Trinity, finely drawn, and the whole page is gorgeously ornamented. Next follows the "Benedicite," the "Magnificat," &c., all with music prefixed; the "Te Deum," also set to music, and litanies. This part concludes with a short prayer: "We beseech thee, O Lord, mercifully to hear the prayers of this people, so that we, who are justly afflicted for our sins, may be mercifully freed, by thy new grace, through Jesus Christ our Lord."

Appended to this Antiphonal, are a series of very curious pictures. There is an Orrery, with all the planets, from "solitary Saturn," to "swift Mercury," moving round in their courses, while, in conformity to the opinion of some of the Fathers, the sun is represented by a very ugly, flaming face, and bears the inscription of "Infernus." Pictures from Gospel history follow; we should think, by various hands. The Crucifixion occupies a whole page, and a hymn, apparently a very excellent one, is written in couplets on each side. A really beautiful painting follows. This is a medallion head of our Saviour, of great beauty, and finished like enamel, which forms the centre; and from thence branch out ten points, as in a compass, with a medallion at the end of each. This, we are informed, represents the *ten* conditions of human life. A nurse and child, very pleasing figures, are first; then a boy, with his ball; a youth (probably the apprentice,) with scales; a man hawking; and, topmost, a king upon his throne. The descending scale begins with a monk and his book; an old man leaning on his staff; then the old man on his death-bed; and lastly, the bier, with the priest reading the service. The tenth, and lowest, is the altar-tomb. All these are on a dead gold ground. Many other pictures follow; all from Gospel history, except one, which represents three kings, young men, robed and crowned, and in the next compartment the skeletons. Beneath, are some spirited outlines in Norman French; and above, four in old English. Among the concluding pictures are two, which, although exhibiting the harsh outline and stiff draperies of the early illuminations, are worthy of especial notice, for their fine feeling. These are the Ascension and Descent of the Holy Spirit. The earnest surprise of the Saints and the Apostles, who are watching their Lord's ascent, in the first; and the solemn, awe-struck expression with which they await the descent of the Spirit in the other, prove how deeply the painter *felt* his subject. Innumerable artists in the present day could design, and group, and color far better than this illuminator of the fourteenth century; but we doubt whether even two or three could throw into a score of uplifted faces an expression so varied, and yet so appropriate and harmonious, as here. The ink used in this beautiful volume, we should think, was Indian ink; the gold is evidently gold leaf, but much thicker than the modern, for, in the pierced or pricked background, it stands out like a highly burnished plate The great care which "the ladies of Chicksand" took of this volume, is evidenced by fine lawn being placed between several of the pictures. It is very interesting to see a specimen of the manufactures of the middle ages, like this, which probably was cut from the same piece which supplied wimples for the fair recluses. The texture is exceedingly fine and even; and one piece so very clear, as well as fine, that we are not surprised at a Latin poet of the middle ages terming the lady's veil "woven air"

[To be Continued.]

Advertisements.

THE TRUE CATHOLIC: Reformed, Protestant and Free. Edited by a Layman of the Protestant Episcopal Church, with the Approbation of the Bishop of Maryland.

Published on the first day of every month, in the city of Baltimore, and sent by mail to every part of the United States and British Provinces.

Each number contains 48 large octavo pages, printed on fine paper and clear type.

TERMS—$2.50 a year, payable in advance,—which sum may be sent direct to the publisher by mail, in notes of any specie paying bank, post office stamps, or gold coin—the latter preferred, and to be carefully enveloped. Any of the volumes published, from Vol. 1. commencing May, 1843, to Vol. VI. commencing May, 1848—will be furnished upon receipt of $2.50 for each,—or the whole six volumes, stitched, for $10—or bound for $12. The 7th Vol. commenced May, 1849. New Subscribers may commence with any volume from 1 to 7.

The subscription list of the True Catholic is now probably as widely extended as that of any similar publication in the Church has ever been. It is nevertheless much too small to afford an adequate remuneration to the publisher, while the editorial labors bestowed on it have never received or sought other return than usefulness here and its attendant reward hereafter. This being the case, the publisher considers himself at liberty to ask earnestly of those readers of the True Catholic, who regard the continuance and extension of the work as desirable, (and he knows that they are very many, and number among them names the most honored and influential in the Church,) an effort at the present time to increase the subscription list. Should such an effort be made, additional assistance, which will increase the interest and value of the work, may be expected. For its present standing the publisher knows that he has no need to appeal to any vouchers. The occasional notices of the True Catholic in Church papers, are, without exception, gratifying to its conductors and friends. From other sources they are supplied with abundant reason to believe that few periodicals (perhaps none with so small a circulation) possess equal reputation and influence.

Those of the present subscribers who can procure one or more additions to the subscription list, are respectfully requested not to delay the attempt, if they think this appeal reasonable. JOS. ROBINSON, Publisher,
No. 117 Baltimore street, Baltimore.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

REPORT FOR JULY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of July, 1849, One Hundred and Fifty-three Policies, viz.:

To Merch'ts & Traders	40	To Clergymen	5
" Mechanics	14	" U. S. Officers	0
" Manufacturers	22	" Pub. Officers	4
" Clerks	27	" Sea Captains	4
" Physicians	9	" Teachers	4
" Ladies	4	" Students	0
" Lawyers	5	" Other occupations	15
	121		32
			153

New Policies issued in July, 1849,

Surplus of the Company exceeds. $800,000

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. August 4.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, May 1, 1849, $12,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
John Wadsworth,
Henry W. Hubbel,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,

David C. Colden,
Alfred Edwards,
Henry Wells,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Moore,
Zebedee Cook,
Jonathan Miller,
David A. Comstock,
Robert Schuyler,
James Chambers,
Joseph Tuckerman,
Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
One vacancy.

JOSEPH B. COLLINS, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom application may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,—2m College of St. James, P. O., Md.

SCHOOL FOR MORAL DISCIPLINE.

This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.
aug 11—2m REV. J. G. BARTON, Rector.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday. July 28—1tf

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st., N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts
A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.
Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.
Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.
Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.
Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same sizet 50 cts.
Do. Geology.
Kame's Elements of Criticism. By Abraham Mills, A. M., 1 vol. royal 12mo. $1 25.
Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
Astronomical Maps on heavy paper and rollers, $15
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,

Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D., } Medical Board of
JER VAN RENSSELAER, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

VINUM PURUM AD SACROS,*

IMPORTED, and for sale at moderate prices by, THOMAS McMULLEN, 10 Wall street.

* "Pure Wine for Sacramental Use."

☞ At Reduced Prices for Cash only ☜
Published and for Sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Chatechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
Duty to God	"	50
Church Primer	"	1 25
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manuel of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manuel of Oral Instruction upon the Bible	"	2 00
Easy Questions for a little child with answers in the words of Scripture	"	2 00
The History of our blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
Bible Companion, vol. 2, New Testament	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3 "	"	5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols., of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols., of 144 pages each. Price for the set, $7 20, nett.

THE JUVENILE LIBRARY, 6 vols., 32mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS

Bear and Forbear	half morocco,	10 cents
Norah	"	10 "
The Widow's Son	"	16 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our duty to God	"	18 "
Charles Burton. A Tale	"	23 "
Emma. The child that Jesus called. By Rev. H. W. Lee	"	16 "
Scripture reading Lessons for young Children, 3 parts in one vol	"	25 "

BEAUTIFUL BOOKS FOR GIFTS

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engavings, from designs by Darley. Muslin, 63 cts.; fancy paper, 37.

THE BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

THE KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations; muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cents; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cents, fancy paper, 25.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With four elegant illustrations. Muslin, 12½ cents, fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular Curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States;* and he has had long experience as a teacher.

TERMS:

SCHOOL-BOYS—*Five Hundred Dollars*, per annum;
COLLEGIANS—*Seven Hundred Dollars* per annum.

N. B.—These terms, payable half-yearly in advance, include boarding, washing, books, stationary, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the
REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness;

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev. Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocese of Connecticut;

Also to Nathan Smith, Esq., New Haven, Conn; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tmi.3tm4p

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf